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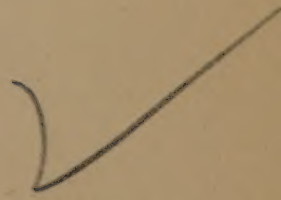
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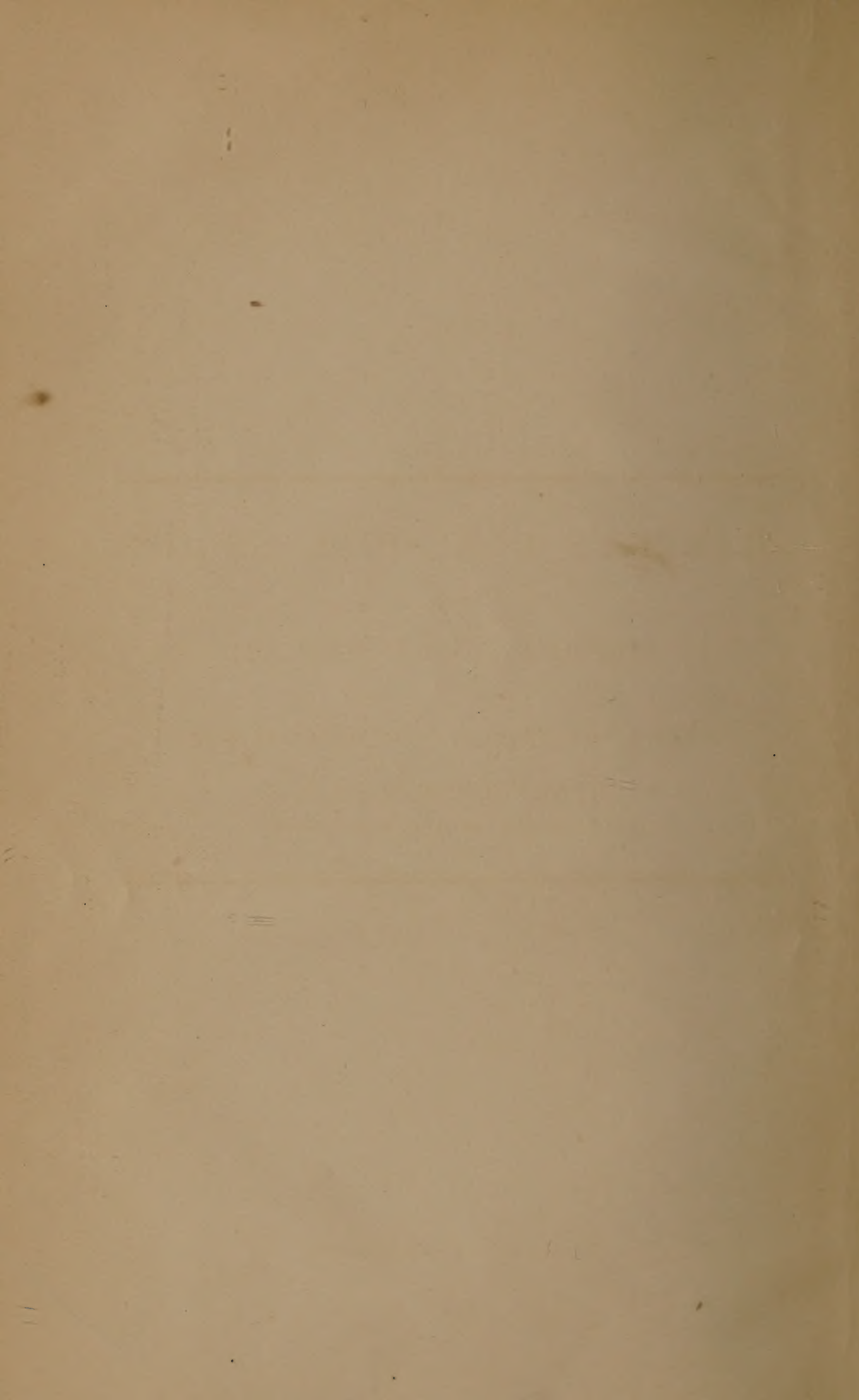
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HENRY DRISLER, LL.D.

JAY PROFESSOR OF GREEK IN COLUMBIA COLLEGE

THE

⁴
ILLIAD OF HOMER

BOOKS XVI.-XXIV.

WITH

EXPLANATORY NOTES

FOR THE USE OF STUDENTS IN COLLEGES

By W. S. TYLER, D.D.

WILLISTON PROFESSOR OF GREEK IN AMHERST COLLEGE

NEW YORK

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1886

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PREFACE.

THIS is not merely or chiefly a critical edition. It is educational rather. It is intended for the use of students in college, and especially for students of the upper classes, who are supposed to be already familiar with the grammar of the Greek language, and more or less acquainted with the dialectic and archaic forms of the Iliad, and whose minds are sufficiently disciplined to appreciate the sublimest, sweetest, and richest of all Grecian poetry, sufficiently cultured to appropriate its treasures of almost inspired wisdom. With such students in mind,* who have been accustomed to read with me in a single term, either in prepared lessons or at sight, all, or nearly all, of the Iliad which they had not read in the preparatory school, this edition omits grammatical references, and yet constantly presupposes or requires an accurate and familiar acquaintance with the forms of words and the structure of sentences, as the indispensable foundation for the understanding of the author, and calls frequent attention to whatever is difficult, doubtful, or peculiar in the grammar or the lexicography of the Iliad. It subordinates language to literature, while, at the same time, it holds that style is the characteristic feature of the greatest and best authors, that language and literature in their perfection are one and inseparable, and that they can be properly studied only in their indissoluble connection.

Believing that the study of words is often the best way of studying things, and that Homer is such a master of words

* See, in *The Penn Monthly* for August, 1878, a discussion of the place which Homer should occupy in the college curriculum.

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that *his* words especially are living images of persons and things—that every word of his has a meaning, and gives expression or coloring to his pictures—the editor has tried to express that meaning or coloring in his translations, and thus train students who use these Notes to make their translations as exact a copy, word for word, of the original as they can consistently with the idioms and usages of the English language. He fully believes, with Coleridge and Trench, and others who have been masters of English, and have become so, in no small measure, through the diligent study of the classical tongues, that “more *knowledge* of more value may often be obtained from the history of a word than from the history of a campaign.” At the same time he rejects the mischievous but too prevalent heresy, which underlies most of the educational falsehoods and fallacies of the age, that *knowledge* is the chief end of education, and that mere knowledge is power. Knowledge is an *instrument*, and, like other instruments, it becomes power only in the hands of a strong man—in other words, only when used by a well-disciplined, well-balanced, and highly cultured mind. If the knowledge could be separated from the discipline and culture, and the student were obliged to choose between them, it were better for him to be able to think and reason and speak like Demosthenes, than to know all about every person and thing that existed in his times; it would be worth more to see things just as they are, like Homer, and sing them as Homer did, or even to appreciate fully *his* singing of them, than to know all the facts of the heroic age. A fully developed, thoroughly disciplined, and perfectly balanced mind is power, and knowledge is power when it is possessed and used by such a mind. Correct thinking wedded to well-doing is power. Accurate observation, just discrimination—in a word, clear vision, is power. Perfect expression, also, is power—the first, second, and third thing, not only in oratory, but in poetry, in history, in philosophy, in all literature and all life. And if there is any such thing as a royal road to such power, it is in communion with such minds as Homer, Socrates, Plato, and Demosthenes.

In this edition of the Iliad it has been the simple aim and the sole ambition of the editor to do what little an editor can do to help students who aspire to *such an education* — to put them in communication with the blind old bard (who was *not* blind, but the clearest-sighted of mortals), that they may see his face, as it were, and hear his voice, understand his language, know his ways, think his thoughts, and catch his spirit, see for the time being with his eyes, and let him, so far as possible, tell his story, sing his song, through their organs. Alas! that this is *not* possible. No one can be more sensible of his failure to realize this ideal than the editor himself. But some of his readers will more nearly realize it, perhaps, by reason of his efforts.

Perhaps my Notes are too copious. They are not more copious, however, than those of the best German and English editors. Perhaps they sometimes encroach on the province of the teacher. But it is not easy for one who has occupied the professor's chair for so many years to leave it entirely, even in editing a Greek classic. Professor Agassiz could not or would not forget, in his last will and testament, that he had always and everywhere been a "teacher."

The text is, for the most part, that of Dindorf, though I have not hesitated to adopt other readings, for which there seemed to be as good authority or better, or where there were other good and sufficient reasons. I have had before me the text and notes of Heyne, Crusius, Köppen, La Roche, Fäsi-Franke, Ameis-Hentze, Düntzer, Koch, Paley, Pratt and Leaf (not to mention other editions, English and American), and have consulted them constantly and used them freely, finding in them much material which is the common property of Homeric commentators, and sometimes borrowing their language, in which case I have always aimed to give them the credit which is their due. The subdivisions of the Books, and the captions of those subdivisions, have been taken with little change, for the most part, from Crusius. The collations of verses and snatches of verse, which are so often repeated in different parts of the Iliad and Odyssey, are chiefly from La Roche.

These repetitions, in their frequency and in their kind, deserve notice, as a characteristic feature of the Homeric poems. Refrains and repetitions of various kinds belong, it is true, to all poetry that is composed to be sung, and it is not uninteresting or unimportant to note how even Demosthenes repeats favorite passages in his popular orations. These epic commonplaces, however, as they are sometimes called, are not merely mechanical repetitions from memory, but, like the descriptive and picturesque epithets, the pet phrases, and the characteristic sentiments which distinguish the actors and speakers, each from each, in the dialogue, they enter into the essence and spirit of the poems; they exhibit the same master-strokes, the same marvellous power of individualizing men and things and portraying them just as they are, which, as manifested in all his productions, signalize Homer as the greatest of all painters from nature and from real life.

References to parallel passages, illustrative of the thought or the language of the poet, are the common property of commentators from the Scholiasts to our own day, and I have not taken the pains to distinguish between those which are derived from other sources and those which are original. I wish I could hope that students would follow out these references, and use a diligence in studying and comparing them somewhat commensurate with the labor which the editor has expended in collecting them. There is no method of studying a Greek or an English classic which is more fruitful of the best results, or which is more neglected. There is no part of a first-class commentary which is so valuable, or so sure to be undervalued.

Koch, in his Commentary, and Autenrieth, in his Lexicon, have been particularly careful to note the ἀπαξ εἰρημένα, which are found in all parts of the Iliad and, for obvious reasons, in some parts more frequently than in others. They illustrate the make-up of the poems, the style of the poet, and the richness of his vocabulary. Hence, I have frequently pointed them out in the Notes, but without either citing the authority or vouching for their accuracy.

The bearing of these peculiarities in style and vocabulary, on the one hand, and of the repetitions and parallel passages, on the other, upon the common or separate authorship of the two poems, or of different portions of each poem, is a question which may well stimulate inquiry, and to which different readers will give different answers. The solution of such questions is less important than the spirit of thought and inquiry which they awaken. A good education is of more value than the greatest fund of knowledge, as a good farm is more valuable than the largest crop of corn; a well-disciplined mind is more than any amount of learning, as the man is more than all that appertains to him: "The life is more than meat and the body than raiment."

The last nine books of the *Iliad*, which are here edited, together with the First, the Ninth, and the Eleventh, constitute the text of the scholarly and sensible edition which, in accordance with a suggestion of De Quincey, Messrs. Pratt and Leaf, Fellows of Trinity College, Cambridge, England, have edited for the use of schools, separate from the other books, under the title of "The Story of Achilles." A less practical and popular, but more critical and scientific, separation of the *Iliad* into two parts is that so well known and so ably advocated by Mr. Grote, who divides the *Iliad*, commonly so called, into an original *Achilleid* consisting of Books i., viii., and xi.–xxii., and an *Iliad* proper, consisting of Books ii.–vii., while he regarded Books ix., xxiii., and xxiv. as a later addition to the *Achilleid*, and Book x. as an addition or interpolation of a still later date. After all, the chief difference between the two parts of the poem, so far as Achilles is concerned, is that, in the one, he is never out of sight, and, in the other, he is never out of mind. The *Odyssey* also is divisible into two parts, in only one of which the protagonist is present as an immediate actor, while, in the other, he lies in the background inactive, but never forgotten by the reader, still less by the subordinate actors. And this resemblance between the two poems, together with the striking similarity in the plan or plot of the poems, particularly in the crisis or turning-point

of each, where the protagonist reappears upon the stage with such matchless power and grandeur, creates a strong presumption, not to say a demonstration, not only that each of the poems has a plan, but that both of the plans proceeded from the same master-mind.

This is not the place for discussing the Homeric question. That question always has vexed and probably always will divide the learned world. There is so much at once of unity and of diversity in both of the Homeric poems that minds differently constituted cannot but come to different conclusions. The foregoing remarks indicate the drift of the editor's mind. The Notes contain not a few passages which aim to reconcile apparent contradictions and suggest points of resemblance. If the student wishes to pursue the subject farther he may see a concise *résumé* of the argument in an article on the Homeric question, published in the "Bibliotheca Sacra" (Andover, 1857), and reprinted as a prefix to my "Theology of the Greek Poets." The doctrine of the article may be "old-fashioned," and probably is extreme. But the author is still unable to resist the force of the general argument, and still sees no sufficient reason to abandon the conclusion that the Iliad and Odyssey, as planned, and substantially as they have come down to us, were both the production of the same exalted genius. The argument is fully and strongly presented, and the objections to it are well answered, in Mure's "History of Greek Literature." The argument for the one-authorship of the Iliad and Odyssey, drawn from the striking similarity and the transcendent power of the crisis or turning-point in the two poems, may be seen in a learned and eloquent article, by Dean Milman, in the forty-fourth volume of the *Quarterly Review*. A concise and candid statement of the difficulties in the way of accepting the poems as the work of one author may be found in the "Lecture" of Dr. Hermann Bonitz, translated and edited by the late Professor Packard, of Yale College, and published by Harper & Brothers. Professor Jebb, of the University of Glasgow, in his "Primer on Greek Literature," published by D. Appleton & Co., has stated brief-

ly and well the intermediate and conservative view, which is, perhaps, most commonly accepted now by English and American scholars.

After so much discussion through so many ages, it would seem as if no new opinion, still less new theory, of the Homeric question could possibly be invented. And yet Professor Geddes, Professor of Greek in the University of Aberdeen, has done this seemingly impossible thing in his "Problem of the Homeric Poems" (London: Macmillan & Co., 1878), and startled the learned world, not only with a theory that has never before been propounded, but sustained it with much learning and ingenuity—with how much power to convince and persuade, it is still, perhaps, too early to decide. Starting with the doctrine of Grote, that the *Iliad*, commonly so called, consists of two parts, viz., an original *Achilleid*, whose subject was the Wrath of Achilles, and a number of additional books, whereby it was enlarged into an *Iliad*, whose subject was the Trojan War, Professor Geddes argues, from internal evidence of various kinds, that these additional books proceeded, not only from a later author, but from the same poet who was the author of the *Odyssey*, and who lived in Asia Minor, while the original *Achilleid* was the production of a Thessalian poet, who lived in an earlier and ruder age. We cannot examine the argument here; but it will be seen at once that the theory is as daring as it is original, inasmuch as it runs counter to all the arguments which have been advanced on both sides of the Homeric question—counter alike to the almost unanimous sentiment of antiquity, in favor of the one-authorship of both of the poems, and to the prevailing drift of modern criticism towards a belief in several authors for each of the two poems; and so the presumption would seem to be that it must be ground to powder between the upper and the nether millstone of the traditionalists and the discriptionalists. Nor can the author vindicate fully his own consistency, since the same arguments by which he separates the two portions of the *Iliad* would dis sever both the poems into no one knows how many separate lays, while the

principles and modes of reasoning by which he seeks to establish the unity of the *Odyssey*, and the one-authorship of the *Odyssey* and a portion of the *Iliad*, if consistently held, would compel him to accept the old faith that both the poems, as a whole, had the same author. He magnifies the differences between the two parts of the *Iliad*, and exaggerates the resemblances between one of those parts and the *Odyssey*, while he overlooks the true explanation, which lies in the fact that the books of the *Iliad*, which he differentiates, and refers to an earlier author, are chiefly scenes and descriptions of battles, while there is comparatively little fighting in the remaining books and in the *Odyssey*. Still, Professor Geddes's book is a valuable contribution to the literature of the Homeric poems — original, fresh, suggestive, and rich in the results of independent research. It has opened anew the Homeric question, and will well repay a candid and careful perusal.

Those who wish to study this new phase of the Homeric question will do well to read, besides Professor Geddes's book, and the poems themselves, of course, a concise and discriminating review, by the late Professor Packard, of Yale College, in the *American Journal of Philology* for 1880, and a number of articles in the *Contemporary Review*, particularly a favorable notice, by E. A. Freeman, the historian, in 1879; a severe criticism, by Professor Blackie, in 1880, and a "Reply," by Professor Geddes, in the same volume. See also, in the *Nineteenth Century* for 1878, a spicy monograph, by Mr. Gladstone, entitled "The Slicing of Hector." There is, besides, an article by Professor Geddes, in advance of his book, in the *Contemporary Review* for 1875.

But the educational value of the Homeric poems is quite independent of any theory of their origin. In the language of Henry Nelson Coleridge: "Born, like the river of Egypt, in secret light, they yet roll on their great collateral streams, wherein a thousand poets have bathed their sacred heads, and thence drunk beauty and truth, and all sweet and noble harmonies. Known to no man is the time or place of their gushing forth from the earth's bosom, but their course has been

among the fields and by the dwellings of men, and our children now sport on their banks and quaff their salutary waters."

There is nothing in all the history of literature and mental culture like the hold which Homer has had on the leading minds of the ruling nations in all ages. The doctrines of science and philosophy, schools of poetry and history, forms of government, parties in politics, creeds and sects in religion, dynasties and nationalities, have had their day of little brief authority, and passed away and been forgotten. But Homer still wields a sceptre of undisputed sovereignty and ever-increasing influence. Poets—Æschylus, Vergil, Voss, Chapman, Pope, Cowper, Bryant—have imitated his plots, copied his language and illustrations, translated his poems, or composed songs and dramas, which, they have confessed, were only scraps from Homer's banquet; historians, philosophers, and moralists—Herodotus, Thucydides, Plato, Aristotle, Plutarch, Carlyle—have written prose epics after his model, held up his poems as the ideal epopee for all ages, or enforced political, social, moral, and religious lessons by illustrations drawn from his pages; rulers and statesmen—Alexander the Great, Augustus, Derby, Gladstone—have sat at his feet for instruction, and delighted to do him homage. Never has he been more studied and admired than in our own age and generation.

The Iliad and Odyssey were a principal text-book in all the schools of ancient Greece. "They were learned by boys at school," says Dr. William Smith, in his "History of Greece;" "they were the study of men in their riper years; and, even in the time of Socrates, there were Athenian gentlemen who could repeat both poems by heart." They bore a scarcely less conspicuous part in the education of noble Roman youth in the Augustan age. Ever since the revival of learning they have held a prominent place in the schools of the modern European nations. And they well deserve it. While the moral and religious lessons which they teach by precept and example are, on the whole, lessons of honor, virtue, and piety,

the intellectual culture which they impart is altogether healthy and sound, teaching at once to observe, to reflect, and to express thought and feeling in the very language of nature. There is nothing morbid, nothing affected, nothing artificial in Homer. He is always natural, genial, fresh as the air he breathed, clear as the sunlight which shone upon him, all-embracing and all-revealing as the atmosphere by which he was surrounded. In this respect he stands, not only above comparison, but almost without competition, among the greatest poets of all ages. And for this, especially, he deserves the very highest place among the text-books—let me rather say, among the teachers—in our schools and colleges. The choicest portions of his poems should be committed to memory (together with the best passages of our English poets), as they were in the schools of ancient Greece; it is a time-honored, but now too much neglected means of education; it would be one of the most effective methods of acquiring the language, as well as imbibing the sentiments and the spirit of the old Greek singer.

Let him be studied, as he is in the great English schools, for his poetry, for the beauty of his images, the harmony of his numbers, the picturesqueness and truthfulness of his epithets, and the perfection of his language. Let him be studied, as Gladstone has studied him, as not only the prince of Greek poets, but the patriarch of Greek historians, for the light he sheds on the early history of our race. Let him be read, as the father of the Greek mythologists, for the instruction he gives us in regard to the primitive religions of mankind. Let him be studied, as the bible of the early Greeks, alongside of the Bible of Jews and Christians, partly to corroborate the doctrines and the facts of the Scriptures, and illustrate their language, partly to set forth, by lively contrast, their superior truth and excellence. Let him be listened to as a witness for antiquity, and admired as the living image of his times. But, above all, let us receive him as the child of nature, and hear his voice as the voice of nature herself, charming us with a music as spontaneous and sweet and pure as

that of the birds, teaching us to love simple and quiet beauty, and thus inspiring us with the very spirit of truth and beauty, eloquence and song.

I am indebted to Dr. Drisler for the loan of books from his library. I am under still greater obligations to him for consenting to let my proofs pass under his practised eye. The work was undertaken at his instance, and I should have asked permission to dedicate it to him, as an expression of regard for his services to classical learning, but that it belongs to a series which appears under his editorial supervision.

W. S. TYLER.

AMHERST COLLEGE.

Ο Μ Η Ρ Ο Υ

ΙΛΙΑΔΟΣ Π.

HOMER'S ILIAD.

BOOK XVI.

Πατρόκλεια.

Ὡς οἱ μὲν περὶ νηὸς εὖσσέλμοιο μάχοντο ·
Πάτροκλος δ' Ἀχιλῆϊ παράστατο, ποιμένι λαῶν,
δάκρυα θερμὰ χέων ὥστε κρήνη μελάνυδρος,
ἥτε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.
τὸν δὲ ἰδὼν ἄκτειρε ποδάρκης δῖος Ἀχιλλεύς, 5
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα ·

“ Τίπτε δεδάκρυσαι, Πατρόκλεις, ἥ ὕτε κούρη
νηπίη, ἥ θ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
εἴανοῦ ἀπτομένη, καί τ' ἐσσυμένην κατερύκει,
δακρυόεσσα δέ μιν ποτιδέρκεται, ὅφρ' ἀνέλῃται · 10
τῇ ἵκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἴβεις.
ἥέ τι Μυρμιδόνεσσι πιφαύσκειαι, ἢ ἐμοὶ αὐτῷ ;
ἥέ τιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος ;
ζῶειν μὰν ἔτι φασὶ Μενοίτιον, Ἄκτορος υἱόν,
ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν, 15
τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
ἥ ἐ σύγ' Ἀργείων ὀλοφύρεαι, ὥς ὀλέκονται
νηυσὶν ἐπὶ γλαφυρῇσιν ὑπερβασίης ἔνεκα σφῆς ;
ἐξαύδα, μὴ κεῖθε νόῳ, ἵνα εἶδομεν ἄμφω.”

Τὸν δὲ βαρὺ στενάχων προσέφησ, Πατρόκλεις ἵππευ·
 “ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ’ Ἀχαιῶν, 21
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοὺς.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 25
 οὕτασται δ’ Ὀδυσσεὺς δουρικλυτὸς ἡδ’ Ἀγαμέμνων,
 βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἷστω.
 τοὺς μὲν τ’ ἱητροὶ πολυφάρμακοι ἀμφιπέπονται,
 ἔλκε’ ἀκείόμενοι· σὺ δ’ ἀμήχανος ἔπλευ, Ἀχιλλεῦ.
 μὴ ἔμεγ’ οὖν οὗτός γε λάβοι χόλος, ὃν σὺ φυλάσσεις, 30
 αἰναρέτη. τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,
 αἴ κε μὴ Ἀργείοισιν αἰκέα λοιγὸν ἀμύνης;
 νηλεές, οὐκ ἄρα σοίγε πατήρ ἦν ἵππότα Πηλεύς,
 οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα
 πέτραι δ’ ἡλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής. 35
 εἰ δέ τινα φρεσὶ σῇσι θεοπροπίην ἀλεείνεις
 καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
 ἀλλ’ ἐμέ περ πρόες ὦχ’, ἅμα δ’ ἄλλον λαὸν ὕπασσον
 Μυρμιδόνων, ἣν πού τι φόως Δαναοῖσι γένωμαι.
 δὸς δέ μοι ὥμοιιν τὰ σὰ τεύχεα θωρηχθῆναι, 40
 αἴ κ’ ἐμέ σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ’ Ἀρήϊοι υἱες Ἀχαιῶν
 τειρόμενοι· ὀλίγη δέ τ’ ἀνάπνευσις πολέμοιο.
 ῥεῖα δέ κ’ ἀκμήτες κεκμηότας ἄνδρας αὕτῃ
 ὥσαιμεν προτὶ ἄστνυ νεῶν ἄπο καὶ κλισιάων.” 45

“Ὡς φάτο λισσόμενος μέγα νήπιος· ἦ γὰρ ἔμελλεν
 οἷ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.
 τὸν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ὦ μοι, διογενὲς Πατρόκλεις, οἶον ἔειπες·
 οὔτε θεοπροπίης ἐμπάζομαι, ἦντινα οἶδα, 50

οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ ·
 ἀλλὰ τόδ' αἶνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὅπποτε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι
 καὶ γέρας ἄψ ἀφελέσθαι, ὃ τε κράτεϊ προβεβήκη ·
 αἶνὸν ἄχος τό μοί ἐστιν, ἐπεὶ πάθον ἄλγεα θυμῷ. 55
 κούρην ἦν ἄρα μοι γέρας ἔξελον υἷες Ἀχαιῶν,
 δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
 τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης ὥσεί τιν' ἀτίμητον μετανάστην.
 ἀλλὰ τὰ μὲν πρότετύχθαι ἐάσομεν · οὐδ' ἄρα πως ἦν 60
 ἀσπερχές κεχολῶσθαι ἐνὶ φρεσὶν · ἦτοι ἔφην γε
 οὐ πρὶν μνηιθμὸν καταπαυσέμεν, ἀλλ' ὅπότ' ἂν δὴ
 νῆας ἐμὰς ἀφίκηται αὕτῃ τε πτόλεμός τε.
 τύνη δ' ὥμοιιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
 ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι, 65
 εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκεν
 νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης
 κεκλίσσεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
 Ἀργεῖοι · Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκεν
 θάρσυνος. οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον 70
 ἐγγύθι λαμπομένης · τάχα κεν φεύγοντες ἐναύλους
 πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων
 ἦπια εἰδείη · νῦν δὲ στρατὸν ἀμφιμάχονται.
 οὐ γὰρ Τυδείδεω Διομήδεος ἐν παλάμῃσιν
 μαίνεται ἐγχείη Δαναῶν ἀπὸ λοιγὸν ἀμύναι · 75
 οὐδέ πω Ἀτρείδεω ὁπὸς ἔκλυον αὐδῆσαντος
 ἐχθρῆς ἐκ κεφαλῆς · ἀλλ' Ἐκτορος ἀνδροφόνοιο
 Τρῶσιν κελεύοντος περιάγνυται, οἱ δ' ἀλαλητῷ
 πᾶν πεδίου κατέχουσι, μάχῃ νικῶντες Ἀχαιοὺς.
 ἀλλὰ καὶ ὥς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων 80
 ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο

νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλονται.
 πείθεο δ' ὥς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείω,
 ὥς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι
 πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρην . 85
 ἅψ' ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρωσιν.
 ἐκ νηῶν ἐλάσας ἰέναι πάλιν · εἰ δέ κεν αὖ τοι
 δώῃ κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἥρης,
 μὴ σύγ' ἄνευθεν ἐμεῖο λιλαίεσθαι πολεμίζειν
 Τρωσὶ φιλοπτολέμοισιν · ἀτιμότερον δέ με θήσεις. 90
 μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δηϊοτήτι,
 Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,
 μή τις ἀπ' Οὐλύμποιο θεῶν αἰειγενετάων
 ἐμβήῃ · μάλα τούς γε φιλεῖ ἐκάεργος Ἀπόλλων ·
 ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὴν φάος ἐν νήεσσιν 95
 θήῃς, τοὺς δέ τ' εἰν πεδίου κάτα δηριάασθαι.
 [αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 μήτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασιν,
 μήτε τις Ἀργείων, νῶϊν δ' ἐκδύμεν ὄλεθρον,
 ὅφρ' οἶοι Τροίης ἱερὰ κρήδεμνα λύωμεν.]” 100
 ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Αἴας δ' οὐκέτ' ἔμιμνε · βιάζετο γὰρ βελέεσσιν ·
 δάμνα μιν Ζηνὸς τε νόος καὶ Τρῶες ἀγανοὶ
 βάλλοντες · δεινὴν δὲ περὶ κροτάφοισι φαεινὴν
 πήληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ 105
 καὶ φάλαρ' εὐποίηθ' · ὁ δ' ἀριστερὸν ὤμον ἔκαμνεν,
 ἔμπεδον αἶν ἐχὼν σάκος αἰόλον · οὐδ' ἐδύναντο
 ἀμφ' αὐτῷ πελεμίζαι ἐρείδοντες βελέεσσιν.
 αἰεὶ δ' ἀργαλέῳ ἔχετ' ἄσθματι, καὶ δέ οἱ ἰδρῶς
 πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν 110
 ἀμπνεῦσαι · πάντα δὲ κακὸν κακῷ ἐστήρικτο.
 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσai,
 ὅππως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.

Ἐκτωρ Αἴαντος δόρυ μείλινον ἄγχι παραστὰς
 πλήξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὀπισθεν, 115
 ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 πῆλ' αὖτως ἐν χειρὶ κόλον δόρυ· τῆλε δ' ἀπ' αὐτοῦ
 αἰχμὴ χαλκεΐη χαμάδις βόμβησε πεσοῦσα.
 γυνὼ δ' Αἴας κατὰ θυμὸν ἀμύμονα, ῥίγησέν τε,
 ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μήδεα κεῖρεν 120
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·
 χάζετο δ' ἐκ βελέων. τοὶ δ' ἔμβαλον ἀκάματον πῦρ
 νηὶ θοῇ· τῆς δ' αἶψα κατ' ἀσβέστη κέχυτο φλόξ.

Ὡς τὴν μὲν πρύμνην πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
 μηρὼ πληξάμενος Πατροκλῆα προσέειπεν· 125

“Ὅρσεο, διογενὲς Πατρόκλεις, ἵπποκέλευθε·
 λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηϊόιο ἰωήν·
 μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλονται·
 δύσεο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω.”

Ὡς φάτο, Πάτροκλος δὲ κορύσσετο νώροπι χαλκῷ.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 131
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον 135
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμηφιν ἀρήρει,
 ἔγχος δ' οὐχ' ἔλετ' οἶον ἀμύμονος Αἰακίδαο, 140
 βριθὺν μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσιν.

ἵππους δ' Αὐτομέδοντα θοῶς ζευγνύμεν ἄνωγεν, 145
 τὸν μετ' Ἀχιλλῆα ῥηξήνορα τῖε μάλιστα,
 πιστότατος δέ οἱ ἔσκε μάχῃ ἐνὶ μεῖναι ὁμοκλήν.
 τῷ δὲ καὶ Αὐτομέδων ὑπαγε ζυγὸν ὠκέας ἵππους,
 Ξάνθον καὶ Βαλίον, τῷ ἅμα πνοιῇσι πετέσθην,
 τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἄρπυια Ποδάργη, 150
 βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.
 ἐν δὲ παρηορίησιν ἀμύμονα Πήδασον ἴει,
 τὸν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς,
 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισιν.

Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεύς
 πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δὲ λύκοι ὥς 156
 ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,
 οἷτ' ἔλαφον κεραδὸν μέγαν οὔρεσι δηώσαντες
 δάπτουσιν· πᾶσιν δὲ παρήϊον αἵματι φοινόν·
 καί τ' ἀγεληδὸν ἴασιν ἀπὸ κρήνης μελανύδρου 160
 λάψοντες γλώσσησιν ἀραιῇσιν μέλαν ὕδωρ
 ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
 στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
 τοῖοι Μυρμιδόνων ἡγήτορες ἡδὲ μέδοντες
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165
 ῥῶοντ'. ἐν δ' ἄρα τοῖσιν Ἀρήϊος ἵστατ' Ἀχιλλεύς
 ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

Πεντήκοντ' ἦσαν νῆες θοαί, ἦσιν Ἀχιλλεύς
 ἐς Τροίην ἡγεῖτο διίφιλος· ἐν δὲ ἐκάστη
 πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἐταῖροι· 170
 πέντε δ' ἄρ' ἡγεμόνας ποιήσατο, τοῖς ἐπεποίθει,
 σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἦνασεν.
 τῆς μὲν ἰῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
 υἱὸς Σπερχειοῖο, διυπετέος ποταμοῖο·
 ὃν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδώρη, 175

Σπερχειῷ ἀκάμαντι, γυνὴ θεῷ εὐνηθεῖσα,
 αὐτὰρ ἐπὶ κλησιν Βώρῳ, Περιήρεος υἱῷ,
 ὅς ῥ' ἀναφανδὸν ὄπυιε, πόρῳν ἀπερείσια ἔδνα.
 τῆς δ' ἐτέρης Εὐδωρος Ἀρήϊος ἡγεμόνευεν,
 παρθένιος, τὸν ἔτικτε χορῷ καλῇ Πολυμήλῃ, 180
 Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς Ἀργειφόντης
 ἠράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένησιν
 ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδεινῆς.
 αὐτίκα δ' εἰς ὑπερῷ ἀναβὰς παρελέξατο λάθρῃ
 Ἑρμείας ἀκάκητα, πόρεν δέ οἱ ἀγλαὸν υἷον 185
 Εὐδωρον, πέρι μὲν θείειν ταχὺν ἡδὲ μαχητήν.
 αὐτὰρ ἐπειδὴ τόνγε μογροστόκος Εἰλείθυια
 ἐξάγαγε πρὸ φώωσδε καὶ ἡελίου ἴδεν αὐγὰς,
 τὴν μὲν Ἑχεκλῆος κρατερὸν μένος Ἀκτορίδαο
 ἠγάγετο πρὸς δῶματ', ἐπεὶ πόρε μυρία ἔδνα, 190
 τὸν δ' ὁ γέρων Φύλας εὖ ἔτρεφεν ἡδ' ἀτίταλλεν,
 ἀμφαγαπαζόμενος ὥσεί θ' ἐὼν υἷον ἐόντα.
 τῆς δὲ τρίτης Πείσανδρος Ἀρήϊος ἡγεμόνευεν
 Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν
 ἔγχεϊ μάρνασθαι μετὰ Πηλείωνος ἐταῖρον. 195
 τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ,
 πέμπτης δ' Ἀλκιμέδων, Λαέρκεος υἱὸς ἀμύμων.
 αὐτὰρ ἐπειδὴ πάντας ἅμ' ἡγεμόνεσσιν Ἀχιλλεὺς
 στῆσεν ἐν κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
 “ Μυρμιδόνες, μή τίς μοι ἀπειλάων λελαθέσθω, 200
 ἃς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρώεσσιν
 πάνθ' ὑπὸ μνηιθμόν, καί μ' ἡτιάασθε ἕκαστος·
 ‘σχέτλιε Πηλέος υἱέ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ,
 νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἐταίρους·
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205
 αὖτις, ἐπεὶ ῥά τοι ὧδε κακὸς χόλος ἔμπεσε θυμῷ.”

ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε · νῦν δὲ πέφανται
φυλόπιδος μέγα ἔργον, ἔης τὸ πρίν γ' ἐράασθε.
ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω.”

“Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 210
μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
ὥς δ' ὅτε τοῖχον ἀνὴρ ἀράρη πυκινοῖσι λίθοισιν
δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,
ὥς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.
ἀσπὶς ἄρ' ἀσπὶδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ · 215
ψαῦον δ' ἵππόκομοι κόρυθες λαμπροῖσι φάλοισιν
νεύοντων · ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
πάντων δὲ προπάροιθε δύ' ἀνέρε θωρήσσοντο,
Πάτροκλός τε καὶ Αὐτομέδων, ἓνα θυμὸν ἔχοντες,
πρόσθεν Μυρμιδόνων πολεμιζέμεν. αὐτὰρ Ἀχιλλεὺς
βῆ ῥ' ἵμεν ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀνέωγεν 221
καλῆς δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα
θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐὺ πλήσασα χιτῶνων
χλαινάων τ' ἀνεμοσκεπέων οὔλων τε ταπήτων.
ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,
οὔτέ τεω σπένδεσκε θεῶν, ὅτι μὴ Διὶ πατρί.
τό ῥα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖω
πρῶτον, ἔπειτα δὲ νίψ' ὕδατος καλῇσι ῥοῇσιν,
νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον. 230
εὐχετ' ἔπειτα στας μέσῳ ἔρκει, λείβε δὲ οἶνον
οὐρανὸν εἰσανιδῶν · Δία δ' οὐ λάθε τερπικέραυνον ·

“Ζεῦ ἄνα, Δωδωναίε, Πελασγικέ, τηλόθι ναίων,
Δωδώνης μεδέων δυσχειμέρου · ἀμφὶ δὲ Σελλοὶ
σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι. 235
ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὖξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν,

ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ ·
 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
 ἄλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσιν 240
 μάρνασθαι · τῷ κῦδος ἅμα πρόες, εὐρύοπα Ζεῦ,
 θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὅφρα καὶ Ἑκτωρ
 εἴσεται ἢ ῥα καὶ οἶος ἐπίσσηται πολεμίζειν
 ἡμέτερος θεράπων, ἢ οἱ τότε χεῖρες ἄαπτοι
 μαίνονθ', ὅππότε ἐγὼ περ ἴω μετὰ μῶλον Ἄρηος. 245
 αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπήν τε δίηται,
 ἀσκηθῆς μοι ἔπειτα θοὰς ἐπὶ νῆας ἵκοιτο
 τεύχεσσι τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν.”

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.
 τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσεν · 250
 νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
 δῶκε, σόον δ' ἀνένευσε μάχης ἔξ ἀπονέεσθαι.
 ἦτοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρὶ
 ἄψ κλισίην εἰσῆλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ,
 στῇ δὲ πάροιθ' ἐλθὼν κλισίης, ἔτι δ' ἤθελε θυμῷ 255
 εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν.

Οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
 ἔστιχον, ὅφρ' ἐν Τρῳσὶ μέγα φρονέοντες ὄρουσαν.
 αὐτίκα δὲ σφήκεσσιν εἰκότες ἐξεχέοντο
 εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες, 260
 [αἰεὶ κερτομέοντες, ὁδῷ ἐπὶ οἰκί' ἔχοντας,]
 νηπίαχοι · ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσιν.
 τοὺς δ' εἶπερ παρά τίς τε κιῶν ἄνθρωπος ὀδίτης
 κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
 πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσιν. 265
 τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
 ἐκ νηῶν ἐχέοντο · βοὴ δ' ἄσβεστος ὀρώρει.
 Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας ·

“ Μυρμιδόνες, ἔταροι Πηληϊάδεω Ἀχιλλῆος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270
 ὥς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ’ ἄριστος
 Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες,
 γνῶ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὅτ’ ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 275
 ἐν δ’ ἔπεσον Τρώεσσιν ἀολλέες · ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὖσάντων ὑπ’ Ἀχαιῶν.

Τρῶες δ’ ὥς εἶδοντο Μενoitίου ἄλκιμον υἱόν,
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,
 πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280
 ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλείωνα
 μηνιθμὸν μὲν ἀπορρῖψαι, φιλότητα δ’ ἐλέσθαι ·
 πάπτηνεν δὲ ἕκαστος ὅπη φύγοι αἰπὺν ὄλεθρον.

Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
 ἀντικρὺ κατὰ μέσσον, ὅθι πλείστοι κλονέοντο, 285
 νηὶ πάρα πρύμνῃ μεγαθύμου Πρωτεσιλάου,
 καὶ βάλε Πυραΐχμην, ὃς Παίονας ἵπποκορυστὰς
 ἤγαγεν ἐξ Ἀμυδῶνος ἀπ’ Ἀξιοῦ εὐρυρέοντος ·
 τὸν βάλε δεξιὸν ὦμον · ὁ δ’ ὕπτιος ἐν κονίῃσιν
 κάππεσεν οἰμῶξας, ἔταροι δέ μιν ἀμφεφόβηθεν 290
 Παίονες · ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν
 ἠγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.

ἐκ νηῶν δ’ ἔλασεν, κατὰ δ’ ἔσβεσεν αἰθόμενον πῦρ.
 ἡμιδαῆς δ’ ἄρα νηὺς λίπετ’ αὐτόθι · τοὶ δ’ ἐφόβηθεν
 Τρῶες θεσπεσίῳ ὁμάδῳ · Δαναοὶ δ’ ἐπέχυντο 295
 νῆας ἀνὰ γλαφυράς · ὄμαδος δ’ ἀλίστος ἐτύχθη.
 ὥς δ’ ὅτ’ ἀφ’ ὑψηλῆς κορυφῆς ὄρεος μέγалоιο
 κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεὺς,
 ἐκ τ’ ἔφανε πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι

καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,
ὥς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δῆϊον πῦρ 301

τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίγνεται ἔρωή.
οὐ γάρ πώ τι Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,
ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκη. 305

Ἐνθα δ' ἀνὴρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης
ἡγεμόνων. πρῶτος δὲ Μενoitίου ἄλκιμος υἱὸς
αὐτίκ' ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μηρὸν
ἔγχει ὀξύοεντι, διαπρὸ δὲ χαλκὸν ἔλασσειν·

ῥῆξεν δ' ὀστέον ἔγχος, ὃ δὲ πρηνῆς ἐπὶ γαίῃ 310

κάππεσ'. ἀτὰρ Μενέλαος Ἀρήϊος οὔτα Θόαντα
στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα.

Φυλείδης δ' Ἀμφικλον ἐφορμηθέντα δοκεύσας
ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος
μυὼν ἀνθρώπου πέλεται· περὶ δ' ἔγχεος αἰχμῇ 315

νεῦρα διεσχίσθη· τὸν δὲ σκότος ὅσσε κάλυψεν.

Νεστορίδαι δ' ὁ μὲν οὔτασ' Ἀτύμνιον ὀξείῃ δουρὶ
Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·
ἤριπε δὲ προπάροιθε. Μάρις δ' αὐτοσχεδὰ δουρὶ
Ἀντιλόχῳ ἐπόρουσε κασιγνήτοιο χολωθείς, 320

στάς πρόσθεν νέκυος· τοῦ δ' ἀντίθεος Θρασυμήδης
ἔφθη ὀρεξάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῇ
δρύψ' ἀπὸ μυώνων, ἀπὸ δ' ὀστέον ἄχρῃς ἄραξεν.

δούπησεν δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυψεν. 325

ὥς τῷ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
βήτην εἰς Ἑρεβος, Σαρπηδόνοσ ἐσθλοὶ ἐταῖροι,
υῖες ἀκοντιστὰι Ἀμισωδάρου, ὅς ῥα Χίμαιραν
θρέψεν ἀμαιμακέτην, πολέσιν κακὸν ἀνθρώποισιν.

Λῆας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας 330

ζῶν ἐλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὖθι
 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.

πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Πηνέλεως δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ 335
 ἥμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω·

τὼ δ' αὖτις ξιφέεσσι συνέδραμον. ἔνθα Λύκων μὲν
 ἵπποκόμου κόρυθος φάλον ἤλασεν, ἄμφι δὲ καυλὸν

φάσγανον ἐρραίσθη· ὁ δ' ὑπ' οὔατος αὐχένα θεῖνεν

Πηνέλεως, πᾶν δ' εἶσω ἔδυσ ξίφος, ἔσχεθε δ' οἶον 340

δέρμα, παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.

Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισιν
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·

ἥριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς.

Ἰδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλεῖ χαλκῷ 345

νύξε· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησεν

νέρθεν ὑπ' ἐγκεφάλαιο, κέασσε δ' ἄρ' ὀστέα λευκά·

ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δὲ οἱ ἄμφω

αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥίνας

πρῆσε χανών· θανάτου δὲ μέλαν νέφος ἀμφεκάλυ-
 ψεν.

Οὔτοι ἄρ' ἠγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος. 351

ὥς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισιν

σίνται, ὑπέκ μῆλων αἰρεύμενοι, αἴτ' ἐν ὄρεσσιν

ποιμένος ἀφραδίῃσι διέτμαγεν· οἱ δὲ ἰδόντες

αἶψα διάρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας· 355

ὥς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο

δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.

Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστῇ

ἔετ' ἀκοντίσσαι· ὁ δὲ ἰδρεῖη πολέμοιο,

ἀσπίδι ταυρεῖη κεκαλυμμένος εὐρέας ὤμους,

360

σκέπτετ' ὀϊστῶν τε ροῖζον καὶ δοῦπον ἀκόντων.
 ἦ μὲν δὴ γίγνωσκε μάχης ἑτεραλκέα νίκη·
 ἀλλὰ καὶ ὥς ἀνέμιμνε, σάω δ' ἐρίηρας ἐταίρους.

᾽Ως δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
 αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνη, 365
 ὥς τῶν ἐκ νηῶν γένητο ἰαχὴ τε φόβος τε,
 οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἑκτορα δ' ἵπποι
 ἔκφερον ὠκύποδες σὺν τεύχεσι, λεῖπε δὲ λαὸν
 Τρωϊκόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκεν.
 πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι 370
 ἄξαντ' ἐν πρώτῳ ῥυμῶ λίπον ἄρματ' ἀνάκτων.
 Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
 Τρωσὶ κακὰ φρονέων· οἱ δὲ ἰαχῇ τε φόβῳ τε
 πάσας πλησαν ὁδοὺς, ἐπεὶ ἄρ τμάγεν· ὕψι δ' ἄελλα
 σκίδναθ' ὑπὸ νεφέων, τανύοντο δὲ μώνυχες ἵπποι 375
 ἄψορρον προτὶ ἄστνυ νεῶν ἄπο καὶ κλισιάων.
 Πάτροκλος δ' ἦ πλείστον ὀρινόμενον ἶδε λαόν,
 τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἐπιπτον
 πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνεκυμβαλίζον.
 ἀντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι 380
 [ἄμβροτοι, οὓς Πηληϊῆ θεοὶ δόσαν ἀγλαὰ δῶρα,]
 πρόσσω ἰέμενοι· ἐπὶ δ' Ἑκτορι κέκλετο θυμός·
 ἴετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.
 ὥς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθὼν
 ἤματ' ὀπωρινῶ, ὅτε λαβρότατον χέει ὕδωρ 385
 Ζεὺς, ὅτε δὴ ῥ' ἄνδρεσσι κοτεσσάμενος χαλεπήνῃ,
 οἱ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας,
 ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·
 τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
 πολλὰς δὲ κλιτῦς τότ' ἀποτμήγουσι χαράδραι, 390
 ἐς δ' ἄλλα πορφυρέην μεγάλην στενάχουσι ῥέουσai

ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων ·
ὥς ἵπποι Τρῳαὶ μεγάλα στενάχοντο θέουσαι.

Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας,
ἀψ' ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόληος 395
εἶα ἰεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺν
νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
κτεῖνε μεταῖσσων, πολέων δ' ἀπετίνυτο ποιινήν.
ἔνθ' ἦτοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῷ,
στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα · 400
δούπησεν δὲ πεσών. ὁ δὲ Θέστορα, Ἥνοπος υἱόν,
δεύτερον ὀρμηθεὶς — ὁ μὲν εὐξέστω ἐνὶ δίφρῳ
ἦστο ἀλείς · ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
ἡνία ἡΐχθησαν — ὁ δ' ἔγχεϊ νύξε παραστὰς
γναθμὸν δεξιτερόν, διὰ δ' αὐτοῦ πεῖρεν ὀδόντων, 405
ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἄντυγος, ὥς ὅτε τις φῶς
πέτρη ἐπὶ προβλήτι καθήμενος ἱερὸν ἰχθὺν
ἐκ πόντοιο θύραζε λίνῳ καὶ ἥνοπι χαλκῷ ·
ὥς ἔλκ' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῷ,
καδ' δ' ἄρ' ἐπὶ στόμ' ἔωσε · πεσόντα δέ μιν λίπε θυμός.
αὐτὰρ ἔπειτ' Ἑρύλαον ἐπεσσύμενον βάλε πέτρῳ 411
μέσσην κακ κεφαλὴν · ἡ δ' ἀνδιχα πᾶσα κεᾶσθη
ἐν κόρυθι βριαρῇ · ὁ δ' ἄρα πρηνῆς ἐπὶ γαίῃ
κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
αὐτὰρ ἔπειτ' Ἑρύμαντα καὶ Ἀμφοτερόν καὶ Ἐπάλτην,
Τληπόλεμόν τε Δαμαστορίδην Ἐχίον τε Πύριν τε, 416
Ἴφέα τ' Εὐῖππόν τε καὶ Ἀργεάδην Πολύμηλον,
πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.
Σαρπηδὼν δ' ὥς οὖν ἴδ' ἀμιτροχίτωνας ἐταίρους
χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας, 420
κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν ·

“ Αἰδῶς, ὦ Λύκιοι, πόσε φεύγετε ; νῦν θεοὶ ἔστε.

ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ἔφρα δαείω
 ὅστις ὅδε κρατέει, καὶ δὴ κακὰ πολλὰ ἔοργεν
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.” 425

Ἡ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.
 οἱ δ', ὥστ' αἰγυπιοὶ γαμφώνυχες, ἀγκυλοχεῖλαι,
 πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,
 ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 430
 τοὺς δὲ ἰδὼν ἐλέησε Κρόνου παῖς ἀγκυλομήτεω,
 Ἥρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε·

“ὦ μοι ἐγών, ὅτε μοι Σαρπηδόνα, φίλτατον ἀνδρῶν,
 μοῖρ' ὑπὸ Πατρόκλοιῳ Μενoitιάδαο δαμῆναι.
 διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι, 435
 ἥ μιν ζῶν ἐόντα μάχης ἄπο δακρυόεσσης
 θείω ἀναρπάξας Λυκίης ἐν πῖονι δήμῳ,
 ἥ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 440
 ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
 ἄψ' ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κε ζῶν πέμψῃς Σαρπηδόνα ὄνδε δόμονδε, 445
 φράζεο μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
 πέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης·
 πολλοὶ γὰρ περὶ ἄστυ μέγα Πριάμοιο μάχονται
 υἱέες ἀθανάτων, τοῖσιν κότον αἶνὸν ἐνήσεις.
 ἀλλ' εἴ τοι φίλος ἐστί, τεδὸν δ' ὀλοφύρεται ἦτορ, 450
 ἦτοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ
 χέρσ' ὑπο Πατρόκλοιῳ Μενoitιάδαο δαμῆναι·
 αὐτὰρ ἐπὴν δὴ τόνγε λίπη ψυχὴ τε καὶ αἰὼν,

πέμπειν μιν Θάνατόν τε φέρειν καὶ νήδυμον Ὕπνον,
 εἰσόκε δὴ Λυκίης εὐρείης δῆμον ἴκωνται, 455
 ἔνθα ἑ ταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.”

“Ὡς ἔφατ’, οὐδ’ ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε,
 αἵματοέσσας δὲ ψιάδας κατέχευεν ἔραζε
 παῖδα φίλον τιμῶν, τὸν οἱ Πάτροκλος ἔμελλεν 460
 φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

Οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες,
 ἔνθ’ ἦτοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,
 ὃς ῥ’ ἦνς θεράπων Σαρπηδόνοσ ἦεν ἄνακτος,
 τὸν βάλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα. 465
 Σαρπηδὼν δ’ αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ
 δεύτερος ὀρμηθεὶς, ὃ δὲ Πήδασον οὔτασεν ἵππον
 ἔγχεϊ δεξιὸν ὦμον· ὃ δ’ ἔβραχε θυμὸν ἀΐσθων.
 καδ δ’ ἔπεσ’ ἐν κονίησι μακῶν, ἀπὸ δ’ ἔπτατο θυμός.
 τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἡνία δέ σφιν 470
 σύγχυτ’, ἐπειδὴ κείμετο παρήορος ἐν κονίησιν.
 τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 αἶξας ἀπέκοψε παρήορον οὐδ’ ἐμάτησεν·
 τῷ δ’ ἰθυυθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν. 475
 τῷ δ’ αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.

Ἐνθ’ αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῷ,
 Πατρόκλου δ’ ὑπὲρ ὦμον ἀριστερὸν ἤλυθ’ ἀκωκὴ
 ἔγχεος, οὐδ’ ἔβαλ’ αὐτόν· ὃ δ’ ὕστερος ὠρνετο χαλκῷ
 Πάτροκλος· τοῦ δ’ οὐχ ἄλιον βέλος ἔκφυγε χειρός, 480
 ἀλλ’ ἔβαλ’ ἔνθ’ ἄρα τε φρένες ἔρχαται ἀμφ’ ἀδινὸν κῆρ.
 ἤριπε δ’ ὥς ὅτε τις δρῦς ἤριπεν ἢ ἀχερωῖς,
 ἢ ἐπίτυς βλωθρή, τήντ’ οὔρεσι τέκτονες ἄνδρες
 ἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·

ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθεῖς, 485
 βεβρυχώς, κόνιος δεδραγμένος αίματοέσσης.
 ἥϋτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθών,
 αἶθωνα μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
 ὥλετό τε στενάχων ὑπὸ γαμφηλῇσι λέοντος,
 ὥς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων 490
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἑταῖρον·

“Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε
 μάλα χρὴ

αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν·
 νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐσσι.
 πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας, 495
 πάντη ἐποιχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῷ.
 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος
 ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ
 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500
 ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
 ὀφθαλμοὺς ῥῖνός θ'. ὁ δὲ λὰξ ἐν στήθεσι βαίνων
 ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο·
 τοῖο δ' ἅμα ψυχὴν τε καὶ ἔγχεος ἐξέρυσ' αἰχμὴν. 505
 Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιόωντας,
 ἱεμένους φοβέεσθαι, ἐπεὶ λίπον ἄρματ' ἀνάκτων.

Γλαύκῳ δ' αἶνὸν ἄχος γένετο φθογγῆς αἶοντι·
 ὠρίνθη δέ οἱ ἦτορ, ὅτ' οὐ δύνατο προσαμῦναι.
 χειρὶ δ' ἐλὼν ἐπίεζε βραχίονα· τεῖρε γὰρ αὐτὸν 510
 ἔλκος, ὃ δὴ μιν Τεῦκρος ἐπεσσύμενον βάλεν ἰῶ
 τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.
 εὐχόμενος δ' ἄρα εἶπεν ἐκηβόλῳ Ἀπόλλωνι·

“Κλῦθι, ἄναξ, ὅς που Λυκίης ἐν πίοιι δήμῳ

εἷς ἢ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν 515
 ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἰκάνει.
 ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ
 ὀξείης ὀδύνησιν ἐλήλαται, οὐδέ μοι αἷμα
 τερσῆναι δύναται, βαρύθει δέ μοι ὦμος ὑπ' αὐτοῦ·
 ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι 520
 ἐλθὼν δυσμενέεσσιν. ἀνὴρ δ' ὤριστος ὄλωλεν,
 Σαρπηδών, Διὸς υἱός· ὁ δ' οὐδ' οὐ παιδὸς ἀμύνει.
 ἀλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερόν ἔλκος ἄκεσσαι,
 κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὅφρ' ἐτάροισιν
 κεκλόμενος Λυκίοισιν ἐποτρύνῃ πολεμίζειν, 525
 αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι.”

“Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.
 Γλαῦκος δ' ἔγνω ᾗσιν ἐνὶ φρεσὶ, γήθησέν τε, 530
 ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.
 πρῶτα μὲν ὤτρυνεν Λυκίων ἡγήτορας ἄνδρας,
 πάντα ἐποιχόμενος, Σαρπηδόνοσ ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα μετὰ Τρῳᾶς κίε μακρὰ βιβάσθων,
 Πουλυδάμαντ' ἐπὶ Πανθοίδην καὶ Ἀγήνορα δῖον, 535
 βῆ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“Ἑκτορ, νῦν δὴ πάγχυ λελασμένος εἷς ἐπικούρων
 οἷ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἷης
 θυμὸν ἀποφθινύθουσι· σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν. 540
 κεῖται Σαρπηδών, Λυκίων ἀγὸς ἀσπιστάων,
 ὃς Λυκίην εἵρυτο δίκησί τε καὶ σθένει ᾧ·
 τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἄρης.
 ἀλλὰ, φίλοι, πάрсτητε, νεμεσσήθητε δὲ θυμῷ,
 μὴ ἀπὸ τεύχε' ἔλωνται, ἀεικίσσωσι δὲ νεκρὸν 545

Μυρμιδόνες, Δαναῶν κεχολωμένοι ὅσσοι ὄλοντο,
τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχείησιν.”

ὣς ἔφατο, Τρῶας δὲ κατὰ κρήθεν λάβε πένθος
ἄσχετον, οὐκ ἐπιεικτόν, ἐπεὶ σφισιν ἔρμα πόλῃος
ἔσκε, καὶ ἀλλοδαπὸς περ· ἐὼν· πολέες γὰρ ἄμ' αὐτῷ 550
λαοὶ ἔποντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι.
βὰν δ' ἰθὺς Δαναῶν λεληημένοι· ἦρχε δ' ἄρα σφιν
Ἔκτωρ χωόμενος Σαρπηδόνος. αὐτὰρ Ἀχαιοὺς
ᾤρσε Μενoitιάδεω Πατροκλῆος λάσιον κῆρ·
Αἴαντε πρώτῳ προσέφη, μεμαῶτε καὶ αὐτῷ· 555

“ Αἴαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,
οἷοί περ πάρος ἦτε μετ' ἀνδράσιν, ἧ καὶ ἀρείους.
κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν,
Σαρπηδών. ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,
τεύχεά τ' ὥμοιιν ἀφελοίμεθα, καί τιν' ἐταίρων 560
αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλέϊ χαλκῷ.”

ὣς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,
σύμβαλον ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι 565
δεινὸν αὖσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.
Ζεὺς δ' ἐπὶ νύκτ' ὅλοῃν τάνυσσε κρατερῇ ὑσμίνῃ,
ᾧφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.

ᾧσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιούς·
βλήτο γὰρ οὔτι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν, 570
υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγεύς,
ὃς ῥ' ἐν Βουδείῳ εὐναιομένῳ ἦνασσε
τὸ πρίν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἐξεναρίζας
εἰς Πηλῆν' ἰκέτευσε καὶ εἰς Θέτιν ἀργυρόπεζαν·
οἱ δ' ἄμ' Ἀχιλλῆϊ ῥήξήνορι πέμπουν ἔπεσθαι 575
Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μάχοιτο.

τὸν ῥα τόθ' ἀπτόμενον νέκνος βάλε φαίδιμος Ἴκτωρ
 χερμαδίῳ κεφαλῇ· ἥ δ' ἄνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνῆς ἐπὶ νεκρῷ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής. 580
 Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἐτάριοι,
 ἴθυσεν δὲ διὰ προμάχων ἶρηκι ἐοικῶς
 ὠκέϊ, ὅστ' ἐφόβησε κολοιούς τε ψῆράς τε·
 ὥς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε,
 ἔσσυο καὶ Τρώων, κεχόλωσο δὲ κῆρ ἐτάριοι. 585
 καὶ ῥ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἱόν,
 αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῖο τένοντας.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἴκτωρ.
 ὅσση δ' αἰγανέης ῥιπὴ ταναοῖο τέτυκται,
 ἦν ῥά τ' ἀνὴρ ἀφάγῃ πειρώμενος ἢ ἐν ἀέθλῳ 590
 ἦε καὶ ἐν πολέμῳ, δηϊὼν ὑπὸ θυμοραϊστέων,
 τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.
 Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,
 ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,
 Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία ναίων 595
 ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσιν.
 τὸν μὲν ἄρα Γλαῦκος στήθος μέσον οὔτασε δουρί,
 στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων·
 δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιοὺς,
 ὥς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο, 600
 στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
 ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.
 ἐνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,
 Λαόγονον, θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρεὺς
 Ἰδαίου ἐτέτυκτο, θεὸς δ' ὥς τίετο δήμῳ· 605
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
 ὥχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

Αἰνείας δ' ἐπὶ Μηριόνη δόρυ χάλκεον ἤκεν ·
 ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβάντος,
 ἀλλ' ὁ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος · 610
 πρόσσω γὰρ κατέκνυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 οὔδαι ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
 ἔγχεος · ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 [αἶχμῃ δ' Αἰνείας κραδαινομένη κατὰ γαίης
 ὄχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν.] 615
 Αἰνείας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε ·

“Μηριόνη, τάχα κέν σε, καὶ ὀρχηστήν περ ἑόντα,
 ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.”

Τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἠΐδα ·
 “Αἰνεία, χαλεπὸν σε, καὶ ἴφθιμόν περ ἑόντα, 620
 πάντων ἀνθρώπων σβέσσαι μένος, ὅς κε σεῦ ἅντα
 ἔλθῃ ἀμυνόμενος · θνητὸς δέ νυ καὶ σὺ τέτυξαι.
 εἰ καὶ ἐγὼ σε βάλοιμι τυχῶν μέσον ὀξέϊ χαλκῷ,
 αἰψά κε, καὶ κρατερός περ ἑὼν καὶ χερσὶ πεποιοθώς,
 εὖχος ἐμοὶ δοίης, ψυχὴν δ' Ἀϊδι κλυτοπόλῳ.” 625

Ὡς φάτο, τὸν δ' ἐνέειπε Μενoitίου ἄλκιμος υἱός ·
 “Μηριόνη, τί σὺ ταῦτα καὶ ἐσθλὸς ἑὼν ἀγορεύεις ;
 ὦ πέπον, οὗ τοι Τρῶες ὀνειδείοις ἐπέεσσιν
 νεκροῦ χωρήσουσι · πάρος τινὰ γαῖα καθέξει.
 ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ · 630
 τῷ οὔτι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.”

Ὡς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἔσπετο ἰσόθεος φῶς.
 τῶν δ', ὥστε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὄρωρεν
 οὔρεος ἐν βήσσης · ἕκαθεν δέ τε γίγνέτ' ἀκουή ·
 ὥς τῶν ὄρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης 635
 χαλκοῦ τε ῥινοῦ τε βοῶν τ' εὐποιητάων,
 νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν.
 οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον

ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κονίησιν
 ἐκ κεφαλῆς εἴλυτο διαμπερὲς ἐς πόδας ἄκρους. 640
 οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλεον, ὥς ὅτε μυῖαι
 σταθμῶ ἔνι βρομέωσι περιγλαγέας κατὰ πέλλας
 ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 ὥς ἄρα τοὶ περὶ νεκρὸν ὀμίλεον. οὐδέ ποτε Ζεὺς
 τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῶ, 645
 ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα, καὶ φράζετο θυμῶ
 πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου, μερμηρίζων
 ἢ ἥδη καὶ κεῖνον ἐνὶ κρατερῇ ὑσμίνῃ
 αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἴκτωρ
 χαλκῶ δηώσῃ, ἀπὸ τ' ὤμων τεύχε' ἔληται, 650
 ἢ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.
 ᾧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 ὅφρ' ἡὺς θεράπων Πηληϊάδεω Ἀχιλλῆος
 ἐξαὐτίς Τρῳάς τε καὶ Ἴκτορα χαλκοκορυστὴν
 ὥσαιτο προτὶ ἄστυ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο. 655
 Ἴκτορι δὲ πρωτίστῳ ἀνάλκιδα θυμὸν ἐνήκεν·
 ἐς δίφρον δ' ἀναβὰς φύγαδ' ἔτραπε, κέκλετο δ' ἄλλους
 Τρῳας φευγέμεναι· γνῶ γὰρ Διὸς ἱρὰ τάλαντα.
 ἐνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλ' ἐφόβηθεν
 πάντες, ἐπεὶ βασιλῆα ἴδον βεβλαμμένον ἦτορ, 660
 κείμενον ἐν νεκύων ἀγύρῃ· πολέες γὰρ ἐπ' αὐτῷ
 κάππεσον, εὖτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
 οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνος ἐντὲ' ἔλοντο
 χάλκεα μαρμαίροντα, τὰ μὲν κοίλας ἐπὶ νῆας
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός. 665
 καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·

“Εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἶμα κάθηρον
 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καί μιν ἔπειτα
 πολλὸν ἀποπρὸ φέρων λούσον ποταμοῖο ῥοῇσιν

χρῖσόν τ' ἄμβροσίῃ, περὶ δ' ἄμβροτα εἶματα ἔσσουν· 670
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα
 θήσουσ' ἐν Λυκίης εὐρείης πτόνι δῆμῳ,
 ἔνθα ἐταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.” 675

Ὡς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων.
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνὴν,
 αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον αἰείρας,
 πολλὸν ἀποπρὸ φέρων, λούσεν ποταμοῖο ῥοῇσιν
 χρῖσέν τ' ἄμβροσίῃ, περὶ δ' ἄμβροτα εἶματα ἔσσεν· 680
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα
 κάτθεσαν ἐν Λυκίης εὐρείης πτόνι δῆμῳ.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη 685
 νήπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.
 ἀλλ' αἰεὶ τε Διὸς κρείσσω νόος ἦέπερ ἀνδρῶν·
 [ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνησι μάχεσθαι·] 690
 ὃς οἳ καὶ τότε θυμὸν ἐνὶ στήθεσσι ἀνῆκεν.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θανάτῳνδε κάλεσσαν;

Ἀδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἐχεκλον
 καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον,
 αὐτὰρ ἔπειτ' Ἐλασον καὶ Μούλιον ἠδὲ Πυλάρτην· 696
 τοὺς ἔλεν· οἳ δ' ἄλλοι φύγαδε μνώοντο ἕκαστος.

Ἐνθα κεν ὑψίπυλον Τροίην ἔλον υἱες Ἀχαιῶν
 Πατρόκλου ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θύεν·
 εἰ μὴ Ἀπόλλων Φοῖβος εὐδμήτου ἐπὶ πύργου 700

ἔστη, τῷ ὅλοα φρονέων, Τρώεσσι δ' ἀρήγων.
 τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο
 Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
 χεῖρεσσ' ἀθανάτησι φαιινὴν ἀσπίδα νύσσων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος, 705
 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·

“Χάζεο, διογενὲς Πατρόκλεις· οὐ νύ τοι αἶσα,
 σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερῶχων,
 οὐδ' ὑπ' Ἀχιλλῆος, ὅσπερ σέο πολλὸν ἀμείνων.”

Ὡς φάτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω,
 μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος. 711

Ἐκτωρ δ' ἐν Σκαιῇσι πύλης ἔχε μώνυχας ἵππους·
 δίξε γὰρ ἢ μάχοιτο κατὰ κλόνον αὐτὶς ἐλάσσας,
 ἢ λαοὺς ἐς τεῖχος ὁμοκλήσειεν ἀλῆναι.
 ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων,
 ἀνέρι εἰσάμενος αἰζηῷ τε κρατερῷ τε, 716
 Ἀσίῳ, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,
 αὐτοκασίγνητος Ἑκάβης, υἱὸς δὲ Δύμαντος,
 ὃς Φρυγίῃ ναίεσκε ῥοῆς ἐπὶ Σαγγαρίοιο·
 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων· 720

“Ἐκτορ, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρῆ.
 αἶθ' ὅσον ἦσσω εἰμί, τόσον σέο φέρτερος εἶην·
 τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσεις.
 ἀλλ' ἄγε, Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
 αἶ κέν πῶς μιν ἔλῃς, δώῃ δέ τοι εὖχος Ἀπόλλων.” 725

Ὡς εἰπὼν ὁ μὲν αὐτὶς ἔβη θεὸς ἄμ πόνον ἀνδρῶν,
 Κεβριόνη δ' ἐκέλευσε δαΐφρονι φαίδιμος Ἐκτωρ
 ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων
 δύσεθ' ὄμιλον ἰών, ἐν δὲ κλόνον Ἀργείοισιν
 ἦκε κακόν, Τρωσὶν δὲ καὶ Ἐκτορι κῦδος ὅπαζεν. 730
 Ἐκτωρ δ' ἄλλους μὲν Δαναοὺς ἔα οὐδ' ἐνάριζεν·

αὐταρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους.
 Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε
 σκαιῇ ἔγχος ἔχων · ἐτέρηφι δὲ λάζετο πέτρον
 μάρμαρον ὀκριόενθ', ὃν οἱ περὶ χεῖρ ἐκάλυψεν. 735
 ἦκε δ' ἐρεισάμενος, οὐδὲ δὴν χάζετο φωτός,
 οὐδ' ἀλίωσε βέλος, βάλε δ' Ἑκτορος ἡνιοχῆα,
 Κεβριόνην, νόθον υἷον ἀγακλῆος Πριάμοιο,
 ἵππων ἡνί' ἔχοντα, μετώπιον ὀξέϊ λαῖ.
 ἀμφοτέρας δ' ὀφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχευ 740
 ὀστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίησιν
 αὐτοῦ πρόσθε ποδῶν · ὁ δ' ἄρ' ἀρνευτῆρι ἰοικῶς
 κάππεσ' ἀπ' εὐεργέος δίφρου, λίπε δ' ὀστέα θυμός.
 τὸν δ' ἐπικερτομέων προσέφησ, Πατρόκλεις ἵππεῦ ·
 “ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ · ὥς ρεῖα κυβιστᾶ.
 εἰ δὴ πού καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο, 746
 πολλοὺς ἀν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν,
 νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη,
 ὥς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστᾶ.
 ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν.” 750
 “ὦς εἰπὼν ἐπὶ Κεβριόνη ἥρωϊ βεβήκει,
 οἶμα λέοντος ἔχων, ὅστε σταθμοὺς κεραῖζων
 ἔβλητο πρὸς στηῆθος, ἐή τέ μιν ὤλεσεν ἀλκή ·
 ὥς ἐπὶ Κεβριόνη, Πατρόκλεις, ἄλσο μεμαώς.
 Ἑκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε. 755
 τὼ περὶ Κεβριόναο λέονθ' ὥς δηρινθήτην,
 ὥτ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,
 ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον ·
 ὥς περὶ Κεβριόναο δύω μήστωρες αὖτῃς,
 Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἑκτωρ, 760
 ἵεντ' ἀλλήλων ταμέειν χροῖα νηλεῖ χαλκῷ.
 Ἑκτωρ μὲν κεφαλῇφιν ἐπεὶ λάβεν, οὐχὶ μεθείει ·

Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός · οἱ δὲ δὴ ἄλλοι
Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.

᾽Ως δ' Εὐρὸς τε Νότος τ' ἐριδαίνετον ἀλλήλοιν 765
οὔρεος ἐν βήσσης βαθέην πελεμιζέμεν ὕλην,
φηγόν τε μελίην τε τανύφλοιόν τε κράνειαν,
αἶτε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
ἡχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων,
ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770
δήουν, οὐδ' ἕτεροι μνῶντ' ὀλοοῖο φόβοιο.
πολλὰ δὲ Κεβριόνην ἀμφ' ὀξέα δοῦρ' ἐπεπήγει
ιοί τε πτερόεντες ἀπὸ νευρήφι θορόντες,
πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν
μαρναμένων ἀμφ' αὐτόν · ὁ δ' ἐν στροφάλιγγι κονίης 775
κεῖτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.

᾽Οφρα μὲν Ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ λαός ·
ἦμος δ' Ἡέλιος μετένισσετο βουλυτόνδε,
καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν. 780
ἐκ μὲν Κεβριόνην βελέων ἥρωα ἔρυσσαν
Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλουντο,
Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσεν.
τρὶς μὲν ἔπειτ' ἐπόρουσε θοῶ ἀτάλαντος Ἄρηϊ,
σμερδαλέα ἰάχων, τρὶς δ' ἐννέα φῶτας ἔπεφνεν. 785
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο daίμονι ἴσος,
ἐνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή.
ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
δεινός · ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν ·
ἡέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν. 790
στῇ δ' ὄπιθε, πλήξεν δὲ μετάφρενον εὐρέε τ' ὤμῳ
χειρὶ καταπρηνεῖ, στρεφεδίνηθεν δέ οἱ ὅσσε.
τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων

ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
 αὐλῶπις τρυφάλεια, μιάνθησαν δὲ ἔθειραι 795
 αἵματι καὶ κονίησι. πάρος γε μὲν οὐ θέμις ἦεν
 ἵππόκομον πῆληκα μιαίνεσθαι κονίησιν,
 ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
 ῥύετ', Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν
 ἦ κεφαλῇ φορέειν, σχεδόθεν δέ οἱ ἦεν ὄλεθρος. 800
 πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγη δολιχόσκιον ἔγχος,
 βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὤμων
 ἀσπὶς σὺν τελαμῶνι χαμαὶ πέσε τερμιόεσσα.
 λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.
 τὸν δ' ἄτῃ φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα, 805
 στῇ δὲ ταφών· ὅπιθεν δὲ μετάφρενον ὀξείῃ δουρὶ
 ὤμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,
 Πανθοίδης Εὐφορβος, ὃς ἡλικίην ἐκέκαστο
 ἔγχεϊ θ' ἵπποσύνη τε, πόδεσσί τε καρπαλίμοισιν·
 καὶ γὰρ δὴ τότε φῶτας εἰέκοσι βῆσεν ἀφ' ἵππων, 810
 πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο·
 ὃς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεις ἵππευ,
 οὐδὲ δάμασσ'· ὁ μὲν αὖτις ἀνέδραμε, μίκτο δ' ὀμίλῳ,
 ἐκ χροὸς ἀρπάζας δόρυ μείλινον, οὐδ' ὑπέμεινεν
 Πάτροκλον, γυμνὸν περ ἑόντ', ἐν δηϊοτήτι. 815
 Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεὶς
 ἀψ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 Ἑκτωρ δ' ὥς εἶδεν Πατροκλῆα μεγάλθυμον
 ἀψ' ἀναχαζόμενον, βεβλημένον ὀξείῃ χαλκῷ,
 ἀγχίμολόν ῥά οἱ ἦλθε κατὰ στίχας, οὐτα δὲ δουρὶ 820
 νείατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσε.
 δούπησεν δὲ πεσών, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.
 ὥς δ' ὅτε σὺν ἀκάμαντα λέων ἐβιήσατο χάρμη,
 ὥτ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον

πίδακος ἄμφ' ὀλίγης · ἐθέλουσι δὲ πιέμεν ἄμφω · 825
πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν ·
ὥς πολέας πεφνόντα Μενoitίου ἄλκιμον υἱὸν
Ἑκτωρ Πριαμίδης σχεδὸν ἔγχεϊ θυμὸν ἀπηύρα,
καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα ·

“ Πάτροκλ', ἦ που ἔφησθα πόλιν κεραϊζέμεν ἀμήν, 830
Τρωϊάδας δὲ γυναῖκας, ἐλεύθερον ἡμαρ ἀπούρας,
ἄξειν ἐν νήεσσι φίλην ἐς πατρίδα γαῖαν,
νήπιε · τάων δὲ πρόσθ' Ἑκτορος ὠκέες ἵπποι
ποσσὶν ὀρωρέχεται πολεμίζειν · ἔγχεϊ δ' αὐτὸς
Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω 835
ἡμαρ ἀναγκαῖον · σὲ δέ τ' ἐνθάδε γῦπες ἔδονται.
ἂ δεῖλ', οὐδέ τοι ἐσθλὸς ἐὼν χραίσμησεν Ἀχιλλεύς,
ὃς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι ·
‘ μή μοι πρὶν ἰέναι, Πατρόκλεις ἵπποκέλευθε,
νῆας ἐπι γλαφυράς, πρὶν Ἑκτορος ἀνδροφόνοιο 840
αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.’
ὥς πού σε προσέφη, σοὶ δὲ φρένας ἄφρονι πεῖθεν.”

Τὸν δ' ὀλιγοδρανέων προσέφη, Πατρόκλεις ἵππευ ·
“ ἦδη νῦν, Ἑκτορ, μεγάλ' εὐχεο · σοὶ γὰρ ἔδωκεν
νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ μ' ἐδάμασσαν 845
ῥῆϊδίως · αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἔλοντο.
τοιούτοι δ' εἶπερ μοι ἐείκοσιν ἀντεβόλησαν,
πάντες κ' αὐτόθ' ὄλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.
ἀλλὰ με μοῖρ' ὀλοή καὶ Λητοῦς ἔκτανεν υἱός,
ἀνδρῶν δ' Εὐφορβος · σὺ δέ με τρίτος ἐξεναρίζεις. 850
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν ·
οὐ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἦδη
ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,
χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο.”

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν · 855

ψυχὴν δ' ἐκ ῥεθέων πταμένην Ἀϊδόσδε βεβήκει,
 ὃν πότμον γοόωσα, λιποῦσ' ἀδροτῆτα καὶ ἥβην.
 τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἑκτωρ·

“ Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον ;
 τίς δ' οἶδ' εἴ κ' Ἀχιλεὺς, Θέτιδος παῖς ἡϋκόμοιο, 860
 φθήῃ ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι ;”

Ὡς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὤτειλῃς
 εἵρυσσε, λὰξ προσβάς, τὸν δ' ὕπτιον ὥσ' ἀπὸ δουρος.
 αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει,
 ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο· 865

ἶετο γὰρ βαλέειν· τὸν δ' ἐκφερον ὠκέες ἵπποι
 ἄμβροτοι, οὓς Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

Ο Μ Η Ρ Ο Υ

ΙΛΙΑΔΟΣ Ρ.

HOMER'S ILIAD.

BOOK XVII.

Μενελάου ἀριστεία.

Οὐδ' ἔλαθ' Ἀτρέος υἱόν, ἀρηϊφίλον Μενέλαον,
Πάτροκλος Τρώεσσι δαμείς ἐν δηϊοτήτι.
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μήτηρ
πρωτοτόκος κινυρή, οὐ πρὶν εἰδυῖα τόκοιο · 5
ὥς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος.
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἵσην,
τὸν κτάμεναι μεμαώς, ὅστις τοῦγ' ἀντίος ἔλθοι.
οὐδ' ἄρα Πάνθου υἱὸς εὐμμελῆς ἀμέλησεν
Πατρόκλοιο πεσόντος ἀμύμονος · ἄγχι δ' ἄρ' αὐτοῦ 10
ἔστη, καὶ προσέειπεν ἀρηϊφίλον Μενέλαον ·

“ Ἀτρεΐδῃ Μενέλαε, διοτρεφές, ὄρχαμε λαῶν,
χάζεο, λείπε δὲ νεκρόν, ἕα δ' ἔναρα βροτόεντα ·
οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων
Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην · 15
τῷ με ἕα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,
μή σε βάλω, ἀπὸ δὲ μελιηδέα θυμὸν ἔλωμαι.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος ·
“ Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάασθαι.

οὔτ' οὖν παρδάλιος τόσσον μένος οὔτε λέοντος 20
οὔτε συὸς κάπρου ὀλοόφρονος, οὔτε μέγιστος
θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμεαίνει,
ὅσσον Πάνθου νῖες εὐμμελῖαι φρονέουσιν.
οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἵπποδάμοιο
ἧς ἥβης ἀπόνηθ', ὅτε μ' ὦνατο καὶ μ' ὑπέμεινεν 25
καὶ μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
ἔμμεναι· οὐδέ ἔφημι πόδεσσί γε οἷσι κιόντα
εὐφρῆναι ἄλοχόν τε φίλῃν κεδνούς τε τοκῆας.
ὥς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μευ ἄντα
στήῃς· ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω 30
ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἴστασ' ἐμεῖο,
πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω.”

“Ὡς φάτο, τὸν δ' οὐ πεῖθεν· ἀμειβόμενος δὲ προσηύδα·
“νῦν μὲν δῆ, Μενέλαε διοτρεφές, ἧ μάλα τίσεις
γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπενχόμενος δ' ἀγορεύεις, 35
χήρωσας δὲ γυναῖκα μυχῶ θαλάμοιο νέοιο,
ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.
ἧ κέ σφιν δειλοῖσι γόου κατάπαυμα γενοίμην,
εἴ κεν ἐγὼ κεφαλὴν τε τεῆν καὶ τεύχε' ἐνείκας
Πάνθῳ ἐν χεῖρεσσι βάλῳ καὶ Φρόντιδι δίῃ. 40
ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται
οὐδέ τ' ἀδήριτος ἦτ' ἀλκῆς ἦτε φόβοιο.”

“Ὡς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' εἵσῃν·
οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδ' ἐνὶ κρατερῇ· ὁ δὲ δεύτερος ὤρνυτο χαλκῷ 45
Ἄτρείδης Μενέλαος, ἐπενξάμενος Διὶ πατρί·
ἄψ δ' ἀναχαζομένοιο κατὰ στομάχοιο θέμεθλα
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας·
ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκῇ.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ· 50

αἵματί οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοῖαι
 πλοχμοί θ', οἷ χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο.
 οἶον δὲ τρέφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλαίης
 χώρῳ ἐν οἰοπόλῳ, ὅθ' ἄλις ἀναβέβρυχεν ὕδωρ,
 καλὸν τηλεθάον· τὸ δέ τε πνοιαὶ δονέουσιν 55
 παντοίων ἀνέμων, καὶ τε βρύει ἄνθει λευκῷ·
 ἐλθὼν δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
 βόθρου τ' ἐξέστρεψε καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·
 τοῖον Πάνθου υἱὸν εὐμμελίην Εὐφορβον
 Ἀτρεΐδης Μενέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα. 60

Ὡς δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθώς,
 βοσκομένης ἀγέλης βούν ἀρπάσῃ, ἥτις ἀρίστη·
 τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσιν
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει
 δηῶν· ἀμφὶ δὲ τόνγε κύνες τ' ἄνδρες τε νομῆες 65
 πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν
 ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·
 ὥς τῶν οὐτινι θυμὸς ἐνὶ στήθεσσιν ἐτόλμα
 ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.
 ἔνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοίδαο 70
 Ἀτρεΐδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων,
 ὅς ῥά οἱ Ἕκτορ' ἐπῶρσε θοῶ ἀτάλαντον Ἀρηϊ,
 ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντῃ·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ἕκτορ, νῦν σὺ μὲν ὧδε θεεῖς, ἀκίχητα διώκων, 75
 ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢδ' ὀχέεσθαι,
 ἄλλω γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 τόφρα δέ τοι Μενέλαος, Ἀρηΐος Ἀτρέος υἱός,
 Πατρόκλῳ περιβὰς Τρώων τὸν ἄριστον ἔπεφνεν, 80
 Πανθοίδην Εὐφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.”

Ὡς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ' ἰκάρου ἀνδρῶν ·
 Ἐκτορα δ' αἶνόν ἄχος πύκασε φρένας ἀμφιμελαίνας.
 πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας, αὐτίκα δ' ἔγνω
 τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ 85
 κείμενον · ἔρρει δ' αἶμα κατ' οὐταμένην ὠτειλήν.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 ὀξέα κεκληγώς, φλογὶ εἵκελος Ἥφαιστοιο
 ἀσβέστω · οὐδ' υἱὸν λάθην Ἀτρείος ὀξὺ βοήσας ·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν · 90

“ὦ μοι ἐγών, εἰ μὲν κε λίπω κάτα τεύχεα καλὰ
 Πάτροκλόν θ', ὃς κεῖται ἐμῆς ἔνεκ' ἐνθάδε τιμῆς,
 μή τις μοι Δαναῶν νεμεσήσεται, ὅς κεν ἴδῃται.
 εἰ δέ κεν Ἐκτορι μῶνος ἐὼν καὶ Τρῶσιν μάχωμαι
 αἰδεσθεῖς, μή πῶς με περιστήσω' ἕνα πολλοί · 95
 Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαίολος Ἐκτωρ.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;
 ὅππότε' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι
 ὃν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη.
 τῷ μ' οὔτις Δαναῶν νεμεσήσεται, ὅς κεν ἴδῃται 100
 Ἐκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
 εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
 ἄμφω κ' αὖτις ἰόντες ἐπιμνησαίμεθα χάρμης
 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσαιίμεθα νεκρὸν
 Πηλεΐδῃ Ἀχιλλῆϊ · κακῶν δέ κε φέρτατον εἶη.” 105

Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον · ἦρχε δ' ἄρ' Ἐκτωρ.
 αὐτὰρ ὅγ' ἐξοπίσω ἀνεχάζετο, λείπε δὲ νεκρόν,
 ἐντροπαλιζόμενος ὥστε λῖς ἡϋγένηςιος,
 ὃν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται 110
 ἔγχεσι καὶ φωνῇ · τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
 παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο ·

ὥς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἐταίρων,
 παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν. 115
 τὸν δὲ μάλ' αἶψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλλων.
 βῆ δὲ θέειν, εἰθάρ δὲ παριστάμενος ἔπος ηὔδα.

“ Αἴαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος 120
 σπεύσομεν, αἴ κε νέκυν περ Ἀχιλλῆϊ προφέρωμεν
 γυμνόν· ἀτὰρ τάγε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.”

“Ὡς ἔφατ', Αἴαντι δὲ δαΐφρονι θυμὸν ὄρινεν.
 βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.
 Ἔκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε' ἀπηύρα, 125
 ἔλχ', ἴν' ἀπ' ὤμοιιν κεφαλὴν τάμοι ὀξείῃ χαλκῷ,
 τὸν δὲ νέκυν Τρωῆσιν ἐρυσσάμενος κυσὶ δοίῃ.
 Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἡὔτε πύργον.
 Ἔκτωρ δ' ἄψ' ἐς ὄμιλον ἰὼν ἀνεχάζεθ' ἐταίρων,
 ἐς δίφρον δ' ἀνόρουσε· δίδου δ' ὄγε τεύχεα καλὰ 130
 Τρωσὶ φέρειν προτὶ ἄστνυ, μέγα κλέος ἔμμεναι αὐτῷ.
 Αἴας δ' ἀμφὶ Μενoitιάδῃ σάκος εὐρὺ καλύψας
 ἐστήκειν ὥς τίς τε λέων περὶ οἴσι τέκεσσιν,
 ᾧ ῥά τε νήπι' ἄγοντι συναντήσονται ἐν ὕλῃ
 ἄνδρες ἐπακτῆρες· ὁ δέ τε σθένει βλεμεαίνει· 135
 πᾶν δέ τ' ἐπισκύνιον κάτω ἔλκεται ὅσσε καλύπτων·
 ὥς Αἴας περὶ Πατρόκλῳ ἥρωϊ βεβήκει.
 Ἀτρεΐδης δ' ἐτέρωθεν, ἀρηΐφίλος Μενέλαος,
 ἐστήκει, μέγα πένθος ἐνὶ στήθεσσιν ἀέξων.

Γλαῦκος δ', Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,
 Ἔκτορ' ὑπόδρα ἰδὼν χαλεπῷ ἡνίπαπε μύθῳ· 141

“ Ἔκτορ, εἶδος ἀριστε, μάχης ἄρα πολλὸν ἐδεύεο.
 ἦ σ' αὐτως κλέος ἐσθλὸν ἔχει, φύξηλιν εἶοντα.

φράζεο νῦν ὅππως κε πόλιν καὶ ἄστυ σαώσεις
οἶος σὺν λαοῖσι, τοὶ Ἴλίῳ ἐγγεγάασιν · 145

οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
εἴσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δηῖοισιν ἐπ' ἀνδράσι νωλεμές αἰεί.
πῶς κε σὺ χείρονα φῶτα σαώσεας μεθ' ὄμιλον,
σχέτλι', ἐπεὶ Σαρπηδόν', ἅμα ξεῖνον καὶ ἐταῖρον, 150
κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι,
ὅς τοι πόλλ' ὄφελος γένετο, πτόλεϊ τε καὶ αὐτῷ,
ζωὸς ἐών · νῦν δ' οὐ οἱ ἀλαλκέμεναι κύνας ἔτλης.

τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν,
οἴκαδ' ἵμεν, Ἴροίη δὲ πεφθήσεται αἰπὺς ὄλεθρος. 155

εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη,
ἄτρομον, οἶόν τ' ἀνδρας ἐσέρχεται οἷ περὶ πάτρης
ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
αἰψά κε Πάτροκλον ἐρυσαίμεθα Ἴλιον εἴσω.
εἰ δ' οὗτος προτὶ ἄστυ μέγα Πριάμοιο ἀνακτος 160

ἔλθοι τεθνηὼς καὶ μιν ἐρυσαίμεθα χάρμης,
αἰψά κεν Ἀργεῖοι Σαρπηδόνοσ ἐντεα καλὰ
λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω ·
τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165
ἀλλὰ σύγ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασσας
στήμεναι ἄντα, κατ' ὅσσε ἰδὼν δηῖων ἐν αὐτῇ,
οὐδ' ἰθὺς μαχέσασθαι, ἐπεὶ σέο φέρτερός ἐστιν."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσεφη κορυθαίολος Ἔκτωρ ·
“Γλαῦκε, τίη δὲ σὺ τοῖος ἐὼν ὑπέροπλον ἔειπες ; 170
ὦ πόποι, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων,
τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσιν ·
νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἶον ἔειπες,
ὅστε με φῆς Αἴαντα πελώριον οὐχ ὑπομεῖναι.

οὔτοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων · 175
 ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο,
 ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.

ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο καὶ ἴδε ἔργον,
 ἥ ἐ πανημέριος κακὸς ἔσσομαι, ὥς ἀγορεύεις, 180
 ἢ τινα καὶ Δαναῶν, ἀλκῆς μάλα περ μεμαῶτα,
 σχήσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος.”

Ὡς εἰπὼν Τρώεσσιν ἐκέκλετο μακρὸν αὖσας ·
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 185
 ὅφρ' ἂν ἐγὼν Ἀχιλλῆος ἀμύμονος ἔντεα δύω
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξα κατακτάς.”

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἴκτωρ
 δηΐου ἐκ πολέμοιο · θεῶν δ' ἐκίχανεν ἐταίρους
 ὦκα μάλ', οὔπω τῇλε, ποσὶ κραιπνοῖσι μετασπών, 190
 οἱ προτὶ ἄστυ φέρον κλυτὰ τεύχεα Πηλείωνος.
 στὰς δ' ἀπάνευθε μάχης πολυδακρύου ἔντε' ἄμειβεν ·
 ἦτοι ὁ μὲν τὰ ἃ δῶκε φέρειν προτὶ Ἴλιον ἱρήν
 Τρωσὶ φιλοπτολέμοισιν, ὁ δ' ἄμβροτα τεύχεα δύνεν
 Πηλείδew Ἀχιλλῆος, ἃ οἱ θεοὶ Οὐρανίωνες 195
 πατρὶ φίλῳ ἔπορον · ὁ δ' ἄρα ᾧ παιδὶ ὅπασσεν
 γηράς · ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.

Τὸν δ' ὥς οὔν ἀπάνευθεν ἶδεν νεφεληγερέτα Ζεὺς
 τεύχεσι Πηλείδαο κορύσσόμενον θείοιο,
 κινήσας ῥα κάρη προτὶ δὴν μυθήσατο θυμόν · 200

“Ἄ δεῖλ', οὐδέ τί τοι θάνατος καταθύμιός ἐστιν,
 ὅς δὴ τοι σχεδὸν εἴσι · σὺ δ' ἄμβροτα τεύχεα δύνεις
 ἀνδρὸς ἀριστῆος, τόντε τρομέουσι καὶ ἄλλοι.
 τοῦ δὴ ἐταῖρον ἔπεφνες ἐνὴέα τε κρατερόν τε,
 τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων 205

εἴλεν· ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,
τῶν ποινὴν ὃ τοι οὔτι μάχης ἐκ νοστήσαντι
δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλείωνος.”

Ἦ καὶ κυανέησιν ἐπ’ ὀφρύσι νεῦσε Κρονίων.
Ἐκτορι δ’ ἤρμοσε τεύχε’ ἐπὶ χροῖ, δῦ δέ μιν Ἄρης 210
δεινὸς ἐννάλιος, πλήσθεν δ’ ἄρα οἱ μέλε’ ἐντὸς
ἀλκῆς καὶ σθένεος. μετὰ δὲ κλειτοὺς ἐπικούρους
βῆ ῥα μέγα ἰάχων· ἰνδάλλετο δέ σφισι πᾶσιν
τεύχεσι λαμπόμενος μεγαθύμου Πηλείωνος.
ᾧ τρυνεν δὲ ἕκαστον ἐποικχόμενος ἐπέεσσιν, 215
Μέσθλην τε Γλαῦκόν τε Μέδοντά τε Θερσίλοχόν τε,
Ἀστεροπαῖόν τε Δεισήνορά θ’ Ἴππόθοόν τε,
Φόρκυν τε Χρομίον τε καὶ Ἐννομον οἴωνιστήν·
τοὺς ὄγ’ ἐποτρύνων ἔπεα πτερόεντα προσηύδα·

“Κέκλυτε, μυρία φύλα περικτιόνων ἐπικούρων· 220
οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζων
ἐνθάδ’ ἀφ’ ὑμετέρων πολίων ἡγείρα ἕκαστον,
ἀλλ’ ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
προφρονέως ῥύοισθε φιλοπτολέμων ὑπ’ Ἀχαιῶν.
τὰ φρονέων δώροισι κατατρύχω καὶ ἐδωδῇ 225
λαούς, ὑμέτερον δὲ ἑκάστου θυμὸν ἀέξω.
τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω,
ἢ ἐσαωθήτω· ἢ γὰρ πολέμου ὀαριστὺς.
ὃς δέ κε Πάτροκλον, καὶ τεθνηῶτά περ, ἔμπησ
Τρῶας ἐς ἵπποδάμους ἐρύσῃ, εἵξῃ δέ οἱ Αἴας, 230
ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ’ αὐτὸς
ἔξω ἐγὼ· τὸ δέ οἱ κλέος ἔσσεται ὅσον ἐμοί περ.”

Ὡς ἔφαθ’, οἱ δ’ ἰθὺς Δαναῶν βρῖσαντες ἔβησαν,
δούρατ’ ἀνασχόμενοι· μάλα δέ σφισιν ἔλπετο θυμὸς
νεκρὸν ὑπ’ Αἴαντος ἐρύειν Τελαμωνιάδαο· 235
νήπιοι· ἢ τε πολέσσιν ἐπ’ αὐτῷ θυμὸν ἀπηύρα.
καὶ τότε ἄρ’ Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·

“Ω πέποιν, ὦ Μενέλαε διοτρεφές, οὐκέτι νῶϊ
 ἔλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμοιο.
 οὔτι τόσον νέκυος περιδείδια Πατρόκλοιο, 240
 ὅς κε τάχα Τρώων κορέει κύνας ἡδ’ οἰωνούς,
 ὅσσον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθῃσιν,
 καὶ σῇ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,
 Ἐκτωρ, ἡμῖν δ’ αὖτ’ ἀναφαίνεται αἰπὺς ὄλεθρος.
 ἀλλ’ ἄγ’ ἀριστῆας Δαναῶν κάλει, ἣν τις ἀκούσῃ.” 245

“Ὡς ἔφατ’, οὐδ’ ἀπίθησε βοὴν ἀγαθὸς Μενέλαος,
 ἥϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·

“Ω φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἵτε παρ’ Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστος 250
 λαοῖς· ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ.
 ἀργαλέον δέ μοί ἐστι διασκοπιᾶσθαι ἕκαστον
 ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδηεν.
 ἀλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ’ ἐνὶ θυμῷ
 Πάτροκλον Τρωῇσι κυσὶν μέλπηθρα γενέσθαι·” 255

“Ὡς ἔφατ’, ὅξυν δ’ ἄκουσεν Ὀϊλῆος ταχὺς Αἴας.
 πρῶτος δ’ ἀντίος ἦλθε θεῶν ἀνὰ δηϊοτήτα,
 τὸν δὲ μετ’ Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος,
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ.
 τῶν δ’ ἄλλων τίς κεν ἦσι φρεσὶν οὐνόματ’ εἴποι, 260
 ὅσσοι δὴ μετόπισθε μάχην ἡγείραν Ἀχαιῶν;

Τρῶες δὲ προὔτυψαν ἀολλέες· ἦρχε δ’ ἄρ’ Ἐκτωρ.
 ὥς δ’ ὅτ’ ἐπὶ προχοῇσι διυπετέος ποταμοῖο
 βέβρυχεν μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ’ ἄκραι
 ἡϊόνες βοόωσιν ἐρευγομένης ἀλὸς ἔξω, 265
 τόσση ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοὶ
 ἔστασαν ἀμφὶ Μενoitιάδῃ ἓνα θυμὸν ἔχοντες,
 φραχθέντες σάκεσιν χαλκῆρεσιν. ἀμφὶ δ’ ἄρα σφιν

λαμπρῇσιν κορύθεσσι Κρονίων ἡέρα πολλὴν
χεῦ', ἐπεὶ οὐδὲ Μενoitιάδην ἤχθαιρε πάρος γε, 270
ὄφρα ζωὸς ἐὼν θεράπων ἦν Αἰακίδαο·

μίσησεν δ' ἄρα μιν δηῖων κυσὶ κύρμα γενέσθαι
Τρωῇσιν· τῷ καὶ οἱ ἀμυνέμεν ὦρσεν εταίρους.

ᾠσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·
νεκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τιν' αὐτῶν 275
Τρῶες ὑπέρθυμοι ἔλουν ἔγχεσιν, ἰέμενοί περ,
ἀλλὰ νέκυν ἐρύοντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοῖ
μέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὦκ' ἐλέλιξεν
Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεῖωνα. 280

ἴθυσεν δὲ διὰ προμάχων συτὶ εἵκελος ἀλκὴν
καπρίῳ, ὅστ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηοὺς
ῥηϊδίως ἐκέδασσεν, ἐλιξάμενος διὰ βήσσας·
ὥς υἱὸς Τελαμῶνος ἀγανού, φαίδιμος Αἴας,
ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας, 285
οἱ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα
ἄστνυ πότι σφέτερον ἐρύειν καὶ κῦδος ἀρέσθαι.

Ἦτοι τὸν Λήθοιο Πελασγοῦ φαίδιμος υἱός,
Ἴππόθοος, ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην,
δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας, 290
Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
ἦλθε κακόν, τό οἱ οὔτις ἐρύκακεν ἰεμένων περ.
τὸν δ' υἱὸς Τελαμῶνος, ἐπαΐξας δι' ὀμίλου,
πλῆξ' αὐτοσχεδίνην κυνέης διὰ χαλκοπαρήου·
ἤρικε δ' ἵπποδάσεια κόρυς περὶ δουρὸς ἀκωκῇ, 295
πληγεῖς' ἔγχεῖ τε μεγάλῳ καὶ χειρὶ παχείῃ,
ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς
αἱματόεις· τοῦ δ' αὖθι λύθη μένος, ἐκ δ' ἄρα χειρῶν
Πατρόκλοιο πόδα μεγαλήτορος ἦκε χαμᾶζε

κείσθαι · ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνῆς ἐπὶ νεκρῷ, 300
 τῇλ' ἀπὸ Λαρίσης ἐριβώλακος, οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 Ἔκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
 ἄλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος 305
 τυτθόν · ὁ δὲ Σχεδίων, μεγαθύμου Ἰφίτου υἱόν,
 Φωκῆων ὅχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπῇ
 οἰκία ναιετάασκε πολέσσ' ἄνδρεςσιν ἀνάσσων,
 τὸν βάλ' ὑπὸ κληῖδα μέσσην · διὰ δ' ἀμπερὲς ἄκρη
 αἰχμὴ χαλκείῃ παρὰ νείατον ὦμον ἀνέσχεν. 310
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Αἴας δ' αὖ Φόρκυνα, δαΐφρονα Φαίνοπος υἱόν,
 Ἴπποθόῳ περιβάντα μέσσην κατὰ γαστέρα τύψεν ·
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
 ἤφυσ' · ὁ δ' ἐν κονίῃσι πεσὼν ἔλε γαῖαν ἀγοστῷ. 315
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκυν θ' Ἴππόθοόν τε, λύνοντο δὲ τεύχε' ἀπ' ὤμων.

Ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείῃσι δαμέντες · 320
 Ἀργεῖοι δέ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἶσαν
 κάρτεϊ καὶ σθένει σφετέρῳ. ἄλλ' αὐτὸς Ἀπόλλων
 Αἰνείαν ὥτρυνε, δέμας Περίφαντι ἐοικώς,
 κήρυκ' Ἠπυτίδῃ, ὅς οἱ παρὰ πατρὶ γέροντι
 κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς · 325
 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων ·

“ Αἰνεΐα, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε
 Ἴλιον αἰπεινήν ; ὥς δὴ ἴδον ἀνέρας ἄλλους
 καρτεῖ τε σθένει τε πεποιθότας ἡνορέῃ τε
 πληθεῖ τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας. 330

ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσιν
νίκην· ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον οὐδὲ μάχεσθε."

Ὡς ἔφατ', Αἰνείας δ' ἑκατηβόλον Ἀπόλλωνα
ἔγνω ἐσάντα ἰδὼν, μέγα δ' Ἔκτορα εἶπε βοήσας·

“Ἔκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων, 335
αἰδῶς μὲν νῦν ἦδε γ', ἀρηϊφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας.

ἀλλ' ἔτι γάρ τίς φησι θεῶν, ἐμοὶ ἄγχι παραστάς,
Ζῆν', ὑπατον μήστωρα, μάχης ἐπιτάρροθον εἶναι·
τῷ ῥ' ἰθὺς Δαναῶν ἴομεν, μηδ' οἷγε ἔκηλοι 340
Πάτροκλον νηυσὶν πελασαίατο τεθνηῶτα."

Ὡς φάτο, καὶ ῥα πολὺ προμάχων ἐξάλμενος ἔστη·
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
ἐνθ' αὖτ' Αἰνείας Λειώκριτον οὔτασε δουρί,
υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἐταῖρον. 345

τὸν δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Λυκομήδης,
στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἴππασίδην Ἀπισάονα, ποιμένα λαῶν,
ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν,
ὅς ῥ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει, 350

καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
τὸν δὲ πεσόντ' ἐλέησεν Ἀρήϊος Ἀστεροπαῖος,
ἔθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι·
ἀλλ' οὐπὼς ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντη
ἐσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο. 355

Αἴας γὰρ μάλα πάντας ἐπώχετο, πολλὰ κελεύων·
οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγει
οὔτε τινὰ προμάχεσθαι Ἀχαιῶν ἑξοχὸν ἄλλων,
ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβάμεν, σχεδόθεν δὲ μάχεσθαι.
ὥς Αἴας ἐπέτελλε πελώριος, αἵματι δὲ χθὼν 360
δεύετο πορφυρέῳ, τοὶ δ' ἀγχιστῖνοι ἐπιπτον

νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων
καὶ Δαναῶν· οὐδ' οἱ γὰρ ἀναιμωτί γ' ἐμάχοντο,
παυρότεροι δὲ πολὺ φθίνυθον· μέμνηντο γὰρ αἰεὶ
ἀλλήλοισι καθ' ὅμιλον ἀλεξέμεναι φόνον αἰπύν. 365

Ὡς οἱ μὲν μάρναντο δέμας πυρός, οὐδέ κε φαίης
οὔτε ποτ' ἠέλιον σῶν ἔμμεναι οὔτε σελήνην.
ἠέρι γὰρ κατέχοντο μάχης ἔπι ὅσσοι ἄριστοι
ἔστασαν ἀμφὶ Μεινοιτιάδῃ κατατεθνηῶτι.
οἱ δ' ἄλλοι Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ 370
εὐκηλοὶ πολέμιζον ὑπ' αἰθέρι, πέπτατο δ' αὐγὴ
ἠελίου ὀξεῖα, νέφος δ' οὐ φαίνετο πάσης
γαίης οὐδ' ὀρέων· μεταπαυόμενοι δ' ἐμάχοντο,
ἀλλήλων ἀλεεύνοντες βέλεα στονόεντα,
πολλὸν ἀφεςταότες. τοὶ δ' ἐν μέσῳ ἄλγε' ἔπασχον 375
ἠέρι καὶ πολέμῳ, τείροντο δὲ νηλεῖ χαλκῷ
ὅσσοι ἄριστοι ἔσαν. δύο δ' οὐπω φῶτε πεπύσθην,
ἀνέρε κυδαλίμῳ, Θρασυμήδῃς Ἀντίλοχός τε,
Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο
ζῶν ἐνὶ πρώτῳ ὁμάδῳ Τρώεσσι μάχεσθαι. 380
τῷ δ' ἐπιοσσομένῳ θάνατον καὶ φύζαν ἐταίρων
νόσφιν ἐμαρνάσθην, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ,
ὀτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.

Τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει
ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῶ νωλεμεὲς αἰεὶ 385
γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστου
χεῖρές τ' ὀφθαλμοί τε παλάσσετο μαρναμένοιιν
ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.
ὥς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μεγάλοιο βοείην
λαοῖσιν δώῃ τανύειν, μεθύουσιν ἀλοιφῇ· 390
δεξάμενοι δ' ἄρα τοίγε διαστάντες τανύουσιν
κυκλός', ἄφαρ δὲ τε ἱκμὰς ἔβη, δύνει δέ τ' ἀλοιφή,

πολλῶν ἐλκόντων, τάννυται δέ τε πᾶσα διαπρό·
 ὥς οἷγ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ
 ἔλκεον ἀμφότεροι· μάλα γάρ σφισιν ἔλπετο θυμός, 395
 Τρῳσὶν μὲν ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς
 νῆας ἐπὶ γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρει
 ἄγριος· οὐδέ κ' Ἄρης λαοσσόος οὐδέ κ' Ἀθήνη
 τόνγε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἵκοι.

Τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων 400
 ἥματι τῷ ἐτάνυσσε κακὸν πόνον· οὐδ' ἄρα πῶ τι
 ἦδεε Πάτροκλον τεθνηότα δῖος Ἀχιλλεύς.
 πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
 τείχει ὑπο Τρώων· τό μιν οὔποτε ἔλπετο θυμῷ
 τεθνάμεν, ἀλλὰ ζῶν, ἐνιχριμφθέντα πύλῃσιν, 405
 ἄψ' ἀπονοστήσειν, ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
 ἐκπέρσειν πτολίεθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ·
 πολλάκι γὰρ τόγε μητρὸς ἐπεύθετο νόσφιν ἀκούων,
 ἥ οἱ ἀπαγγέλλεσκε Διὸς μέγαλοιο νόημα·
 δὴ τότε γ' οὔ οἱ εἶπε κακὸν τόσον ὅσσον ἐτύχθη 410
 μήτηρ, ὅττι ῥά οἱ πολὺ φίλτατος ὤλεθ' ἐταῖρος.

Οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες
 νωλεμές ἐγχρίμπτοντο καὶ ἀλλήλους ἐνάριζον·
 ὧδε δέ τις εἶπεςκεν Ἀχαιῶν χαλκοχιτώνων·

“ὦ φίλοι, οὐ μὰν ἡμῖν εὐκλεές ἀπονέεσθαι 415
 νῆας ἐπὶ γλαφυράς, ἀλλ' αὐτοῦ γαῖα μέλαινα
 πᾶσι χάνοι· τό κεν ἡμῖν ἄφαρ πολὺ κέρδιον εἶη,
 εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν
 ἄστυ πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι.”

Ὦς δέ τις αὖ Τρώων μεγαθύμων αὐδήσασκεν· 420
 “ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι
 πάντας ὁμῶς, μή πῶ τις ἐρωείτω πολέμοιο.”

Ὦς ἄρα τις εἶπεςκε, μένος δ' ὄρσασκεν ἐταίρου.

ὥς οἱ μὲν μάρναντο. σιδήρειος δ' ὀρυμαγδὸς
 χάλκεον οὐρανὸν ἴκε δι' αἰθέρος ἀτρυγέτοιο · 425
 ἵπποι δ' Αἰακίδαο μάχης ἀπάνευθεν ἑόντες
 κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἡνιόχοιο
 ἐν κονίῃσι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνοιο.
 ἦ μὰν Αὐτομέδων, Διώρεος ἄλκιμος υἱός,
 πολλὰ μὲν ἄρ μάστιγι θοῇ ἐπεμαίετο θείνων, 430
 πολλὰ δὲ μειλιχίοισι προσηύδα, πολλὰ δ' ἄρειῃ ·
 τῷ δ' οὔτ' ἄψ' ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
 ἠθέλέτην ἰέναι οὔτ' ἐς πόλεμον μετ' Ἀχαιούς,
 ἀλλ' ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ
 ἀνέρος ἐστήκη τεθνηὸς ἢ γυναικός, 435
 ὥς μένον ἀσφαλέως περικαλλέα δίφρον ἔχοντες,
 οὔδεις ἐνισκίμψαντε καρήατα · δάκρυα δέ σφιν
 θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν
 ἡνιόχοιο πόθῳ · θαλερὴ δὲ μιαίνετο χαίτη
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν. 440
 μυρομένῳ δ' ἄρα τώγε ἰδὼν ἐλέησε Κρονίων,
 κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν ·
 “Ἄ δειλῷ, τί σφῶϊ δόμεν Πηληϊῇ ἄνακτι
 θνητῷ, ὑμεῖς δ' ἐστὸν ἀγῆρῳ τ' ἀθανάτῳ τε.
 ἦ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχητον ; 445
 οὐ μὲν γάρ τί πού ἐστιν οἷζυρώτερον ἀνδρὸς
 πάντων, ὅσσα τε γαῖαν ἐπι πνεῖει τε καὶ ἔρπει.
 ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
 Ἑκτωρ Πριαμίδης ἐποχήσεται · οὐ γὰρ ἐάσω.
 ἦ οὐχ ἄλλις ὥς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτῷς ; 450
 σφῶϊν δ' ἐν γούνεσσι βαλῶ μένος ἠδ' ἐνὶ θυμῷ,
 ὄφρα καὶ Αὐτομέδοντα σαώσετον ἐκ πολέμοιο
 νῆας ἐπὶ γλαφυράς · ἔτι γάρ σφισι κῦδος ὀρέξω,
 κτείνειν, εἰσόκε νῆας εὖσσέλμους ἀφίκωνται
 δύη τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.” 455

Ὡς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἦϋ.
 τὼ δ' ἀπὸ χαιτάων κούην οὐδάσδε βαλόντε
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς.
 τοῖσι δ' ἐπ' Αὐτομέδων μάχετ', ἀχνύμενός περ ἑταίρου,
 ἵπποις αἴσσω ὥστ' αἰγυπιδὸς μετὰ χῆνας · 460

ῥέα μὲν γὰρ φεύγεσκειν ὑπέκ Τρώων ὀρυμαγδοῦ,
 ῥεῖα δ' ἐπαΐξασκε πολὺν καθ' ὄμιλον ὀπάζων.
 ἀλλ' οὐχ ἥρει φῶτας, ὅτε σεύαιτο διώκειν ·
 οὐ γάρ πως ἦν οἶον εὐνθ' ἱερῷ ἐνὶ δίφρῳ
 ἔγχει ἐφορμᾶσθαι καὶ ἐπίσχειν ὠκέας ἵππους. 465
 ὁψὲ δὲ δὴ μιν ἑταῖρος ἀνὴρ ἶδεν ὀφθαλμοῖσιν
 Ἀλκιμέδων, υἱὸς Λαέρκεος Αἰμονίδαο ·
 στῇ δ' ὀπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηύδα ·

“ Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλὴν
 ἐν στήθεσσιν ἔθηκε, καὶ ἐξέλετο φρένας ἐσθλὰς ; 470
 οἶον πρὸς Τρῶας μάχεαι πρώτῳ ἐν ὀμίλῳ
 μῦνος · ἀτάρ τοι ἑταῖρος ἀπέκτατο, τεύχεα δ' Ἔκτωρ
 αὐτὸς ἔχων ὥμοισιν ἀγάλλεται Αἰακίδαο.”

Τὸν δ' αὖτ' Αὐτομέδων προσέφη, Διώρεος υἱός,
 “ Ἀλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος 475
 ἵππων ἀθανάτων ἐχέμεν δμῆσιν τε μένος τε,
 εἰ μὴ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος,
 ζῶς ἐών ; νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.
 ἀλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὅφρα μάχωμαι.” 480

Ὡς ἔφατ', Ἀλκιμέδων δὲ βοηθόον ἄρμ' ἐπορούσας
 καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν,
 Αὐτομέδων δ' ἀπόρουσε. νόησε δὲ φαίδιμος Ἔκτωρ,
 αὐτίκα δ' Αἰνεΐαν προσεφώνεεν ἐγγὺς εὐντα ·

“ Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 485
 ἵππῳ τῷδ' ἐνόησα ποδώκεος Αἰακίδαο

ἐς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσιν.
 τῷ κεν ἐελποίμην αἶρησέμεν, εἰ σύ γε θυμῷ
 σῶ ἐθέλεις, ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶϊ
 τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἄρηϊ.” 490

“Ὡς ἔφατ’, οὐδ’ ἀπίθησεν εὐς πάϊς Ἀγχίσαο.
 τῷ δ’ ἰθὺς βήτην βοέης εἰλυμένω ὦμους
 αὔησι στερεῇσι· πολὺς δ’ ἐπελήλατο χαλκός.
 τοῖσι δ’ ἅμα Χρομῖος τε καὶ Ἄρητος θεοειδής
 ἦϊσαν ἀμφότεροι· μάλα δέ σφισιν ἔλπετο θυμὸς 495
 αὐτῷ τε κτενέειν ἐλάαν τ’ ἐριαύχενας ἵππους·
 νήπιοι, οὐδ’ ἄρ’ ἔμελλον ἀναιμωτί γε νέεσθαι
 αὐτὶς ἀπ’ Αὐτομέδοντος. ὁ δ’ εὐξάμενος Διὶ πατρὶ
 ἀλκῆς καὶ σθέneos πλῆτο φρένας ἀμφιμελαίνας.
 αὐτίκα δ’ Ἀλκιμέδοντα προσηύδα, πιστὸν ἐταῖρον· 500

“Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππους,
 ἀλλὰ μάλ’ ἐμπνεῖοντε μεταφρένω· οὐ γὰρ ἔγωγε
 Ἑκτορα Πριαμίδην μένεος σχήσεσθαι οἶω,
 πρίν γ’ ἐπ’ Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω
 νῶϊ κατακτείναντα, φοβῆσαί τε στίχας ἀνδρῶν 505
 Ἀργείων, ἧ κ’ αὐτὸς ἐνὶ πρώτοισιν ἀλοίη.”

“Ὡς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·
 “Αἴαντ’, Ἀργείων ἡγήτορε, καὶ Μενέλαε,
 ἦτοι μὲν τὸν νεκρὸν ἐπιτράπεθ’ οἵπερ ἄριστοι,
 ἀμφ’ αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 510
 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἡμᾶρ·
 τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρυόεντα
 Ἑκτωρ Αἰνείας θ’, οἱ Τρώων εἰσὶν ἄριστοι.
 ἀλλ’ ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται·
 ἦσω γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει.” 515

Ἡ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀρήτοιο κατ’ ὀσπίδα πάντοσ’ εἵσῃν·

ἥ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήῃρος ἔλασεν.
 ὥς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζήϊος ἀνὴρ, 520

κόψας ἐξόπιθεν κεράων βοὸς ἀγραύλοιο,
 ἵνα τάμῃ διὰ πᾶσαν, ὃ δὲ προθορῶν ἐρίπησιν,
 ὥς ἄρ' ὅγε προθορῶν πέσεν ὕπτιος· ἐν δέ οἱ ἔγχος
 νηδυίοισι μάλ' ὀξὺ κραδαινόμενον λύε γυῖα.

Ἐκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ· 525

ἀλλ' ὃ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκνυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 οὔδεις ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
 ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.

καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὀρμηθήτην, 530

εἰ μὴ σφῶ' Αἴαντε διέκριναν μεμαῶτε,
 οἳ ῥ' ἦλθον καθ' ὅμιλον ἐταίρου κικλήσκοντος.

τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις

Ἐκτωρ Αἰνείας τ' ἠδὲ Χρομῖος θεοειδής,

Ἄρητον δὲ κατ' αὖθι λίπον δεδαῖγμένον ἦτορ, 535

κείμενον· Αὐτομέδων δέ, θοῶ ἀτάλαντος Ἄρηϊ,

τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠΰδα·

“Ἡ δὴ μὰν ὀλίγον γε Μενoitιιάδαο θανόντος
 κῆρ ἄχεος μεθέηκα, χερεῖονά περ καταπεφνών.”

Ὡς εἰπὼν ἐς δίφρον ἑλὼν ἔναρα βροτόεντα 540

θῆκ', ἂν δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὕπερθεν
 αἱματόεις, ὥς τίς τε λέων κατὰ ταῦρον ἐδηδώς.

Αψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὕσμῖνῃ

ἀργαλήῃ πολύδακρυς, ἔγειρε δὲ νεῖκος Ἀθήνη
 οὐρανόθεν καταβᾶσα· προῆκε γὰρ εὐρύοπα Ζεὺς 545

ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ·

ἠΰτε πορφυρέην ἱριν θνητοῖσι τανύσση

Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο,

ἥ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων
 ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει, 550
 ὥς ἡ πορφυρέη νεφέλῃ πυκάσασα ἔαυτὴν
 δύσσειτ' Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
 πρῶτον δ' Ἀτρέος υἱὸν ἐποτρύνουσα προσηύδα,
 ἴφθιμον Μενέλαον — ὁ γάρ ῥά οἱ ἐγγύθεν ἦεν —
 εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν. 555

“Σοὶ μὲν δῆ, Μενέλαε, κατηφείῃ καὶ ὄνειδος
 ἔσσεται, εἴ κ' Ἀχιλλῆος ἀγαυοῦ πιστὸν ἑταῖρον
 τείχει ὑπο Τρώων ταχέες κύνες ἐλκήσουσιν.
 ἀλλ' ἔχεο κρατερῶς, ὅτρυνε δὲ λαὸν ἅπαντα.”

Τὴν δ' αὖτε προσέειπε βοὴν ἀγαθὸς Μενέλαος. 560
 “Φοῖνιξ, ἅττα γεραιὲ παλαιγενές, εἰ γὰρ Ἀθήνη
 δοίῃ κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρώῃν.
 τῷ κεν ἔγωγ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν
 Πατρόκλῳ. μάλα γάρ με θανὼν ἐσεμάσσατο θυμόν.
 ἀλλ' Ἐκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπολήγει 565
 χαλκῷ δηϊόων. τῷ γὰρ Ζεὺς κῦδος ὀπάζει.”

Ὡς φάτο, γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
 ὅττι ῥά οἱ πᾶμπρωτα θεῶν ἡρήσατο πάντων.
 ἐν δὲ βίην ὤμοισι καὶ ἐν γούνεσσιν ἔθηκεν,
 καὶ οἱ μυῖης θάρσος ἐνὶ στήθεσσιν ἐνῆκεν, 570
 ἥτε καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο
 ἰσχανάα δακέειν, λαρόν τέ οἱ αἶμ' ἀνθρώπου.
 τοίου μιν θάρσευς πλήσσε φρένας ἀμφιμελαίνας.
 βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
 ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος, 575
 ἀφνειὸς τ' ἀγαθὸς τε. μάλιστα δέ μιν τίεν Ἐκτωρ
 δήμου, ἐπεὶ οἱ ἑταῖρος ἦν φίλος εἰλαπιναστῆς.
 τὸν ῥα κατὰ ζωστῆρα βάλε ξανθὸς Μενέλαος
 αἶξαντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασσε.

δούπησεν δὲ πεσών. ἀτὰρ Ἀτρείδης Μενέλαος 580
νεκρὸν ὑπὲκ Τρώων ἔρυσεν μετὰ ἔθνος ἐταίρων.

Ἔκτορα δ' ἐγγύθεν ἰστάμενος ὠτρυνεν Ἀπόλλων,
Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὅς οἱ ἀπάντων
ξείνων φίλτατος ἔσκειν, Ἀβυδόθι οἰκία ναίων.
[τῷ μιν εἰσάμενος προσέφη ἐκάεργος Ἀπόλλων] 585

“Ἔκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν;
οἶον δὴ Μενέλαον ὑπέτρεσας, ὅς τὸ πάρος περ
μαλθακὸς αἰχμητής· νῦν δ' οἴχεται οἶος αἰείρας
νεκρὸν ὑπὲκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἐταῖρον,
ἐσθλὸν ἐνὶ προμάχοισι, Ποδῆν, υἱὸν Ἡετίωνος.” 590

Ὡς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ.
καὶ τότ' ἄρα Κρονίδης ἔλετ' αἰγίδα θυσσανόεσσαν
μαρμαρέην, Ἴδην δὲ κατὰ νεφέεσσι κάλυψεν,
ἀστράψας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δ' ἐτίναξεν· 595
νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιούς.

Πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.
βλῆτο γὰρ ὦμον δουρί, πρόσω τετραμμένος αἰεῖ,
ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὀστέον ἄχρῃς
αἰχμὴ Πουλυδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν ἐλθών.
Λήϊτον αὖθ' Ἔκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ, 601
υἱὸν Ἀλεκτρυόνης μεγαθύμου, παῦσε δὲ χάρμης·
τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ
ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.
Ἔκτορα δ' Ἰδομενεὺς μετὰ Λήϊτον ὀρμηθέντα 605
βεβλήκει θώρηκα κατὰ στήθος παρὰ μαζόν·
ἐν καυλῷ δ' ἐάγη δολιχὸν δόρυ, τοὶ δ' ἐβόησαν
Τρῶες· ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδας
δίφρῳ ἐφισταότος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν·
αὐτὰρ ὁ Μηριόνας ὀπάονά θ' ἠνίοχόν τε, 610

Κοίρανον, ὅς ῥ' ἐκ Λύκτου εὐκτιμένης ἔπετ' αὐτῷ —
 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας
 ἤλυθε, καί κε Τρωσὶ μέγα κράτος ἐγγυάλιξεν,
 εἰ μὴ Κοίρανος ὦκα ποδώκεας ἤλασεν ἵππους ·
 καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἦμαρ, 615
 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἑκτορος ἀνδροφόνοιο —
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος, ἐκ δ' ἄρ' ὀδόντας
 ὦσε δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
 ἤριπε δ' ἐξ ὀχέων, κατὰ δ' ἡνία χεῦεν ἔραζε.
 καὶ τάγε Μηριόνης ἔλαβεν χεῖρεσσι φίλησιν 620
 κύψας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα ·

“Μάστιγε νῦν, εἴως κε θοὰς ἐπὶ νῆας ἵκηαι ·
 γιγνώσκεις δὲ καὶ αὐτὸς ὅτ' οὐκέτι κάρτος Ἀχαιῶν.”

ᾧς ἔφατ', Ἰδομενεὺς δ' ἵμασεν καλλίτριχας ἵππους
 νῆας ἐπὶ γλαφυράς · δὴ γὰρ δέος ἔμπεσε θυμῷ. 625

Οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
 Ζεὺς, ὅτε δὴ Τρώεσσι δίδου ἑτεραλκέα νίκην.
 τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας ·

“ὦ πόποι, ἥδη μὲν κε, καὶ ὃς μάλα νήπιός ἐστιν,
 γνοίῃ ὅτι Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρήγει. 630
 τῶν μὲν γὰρ πάντων βέλε' ἄπτεται, ὅστις ἀφείῃ,
 ἢ κακός, ἢ ἀγαθός · Ζεὺς δ' ἔμπησ πάντ' ἰθύνει ·
 ἡμῖν δ' αὐτῶς πᾶσιν ἐτώσια πίπτει ἔραζε.

ἀλλ' ἄγετ', αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ 635
 χάρμα φίλοις ἐτάροισι γενώμεθα νοστήσαντες,
 οἳ που δεῦρ' ὀρόωντες ἀκηχέδατ', οὐδ' ἔτι φασὶν
 Ἑκτορος ἀνδροφόνοιο μένος καὶ χεῖρας ἀάπτους
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.

εἶη δ' ὅστις ἐταῖρος ἀπαγγεῖλινε τάχιστα 640
 Πηλεΐδῃ, ἐπεὶ οὐ μιν οἶμαι οὐδὲ πεπύσθαι

λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ' ἑταῖρος.
 ἀλλ' οὐ πη δύναμαι ιδέειν τοιοῦτον Ἀχαιῶν·
 ἡέρι γὰρ κατέχονται ὁμῶς αὐτοί τε καὶ ἵπποι.
 Ζεῦ πάτερ, ἀλλὰ σὺ ρῦσαι ὑπ' ἡέρος νῆας Ἀχαιῶν, 645
 ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ιδέσθαι·
 ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νύ τοι εὖαδεν οὕτως.”

Ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα·
 αὐτίκα δ' ἡέρα μὲν σκέδασεν καὶ ἀπῶσεν ὁμίχλην,
 ἥελιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη· 650
 καὶ τότε ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·

“Σκέπτεο νῦν, Μενέλαε διοτρεφές, αἶ' κεν ἴδῃαι
 ζῶν ἔτ' Ἀντίλοχον, μεγαθύμου Νέστορος υἱόν,
 ὄτρυνον δ' Ἀχιλλῆϊ δαΐφρονι θᾶσσον ἰόντα
 εἰπεῖν ὅττι ρά οἱ πολὺν φίλτατος ὤλεθ' ἑταῖρος.” 655

Ὡς ἔφατ', οὐδ' ἀπίθῃσε βοὴν ἀγαθὸς Μενέλαος,
 βῆ δ' ἰέναι ὥς τίς τε λέων ἀπὸ μεσσαύλοιο,
 ὅστ' ἐπεὶ ἄρ' κε κάμῃσι κύνας τ' ἄνδρας τ' ἐρεθίζων,
 οἶτε μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι
 πάννουχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων 660
 ἰθύει, ἀλλ' οὐτι πρήσσει· θαμέες γὰρ ἄκουτες
 ἀντίοι αἴσσουσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τάσ τε τρεῖ ἐσσύμενός περ·
 ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
 ὥς ἀπὸ Πατρόκλοιο βοὴν ἀγαθὸς Μενέλαος 665
 ἦϊε πόλλ' ἀέκων· περὶ γὰρ δῖε μή μιν Ἀχαιοὶ
 ἀργαλέου πρὸ φόβοιο ἔλωρ δηΐοισι λίποιεν.
 πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ' ἐπέτελλεν·

“Αἴαντ', Ἀργείων ἡγήτορε, Μηριόνη τε,
 νῦν τις ἐνηείης Πατροκλῆος δειλοῖο 670
 μνησάσθω· πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι
 ζῶδς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”

“Ὡς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
 πάντοσε παπταίνων ὥστ’ αἰετός, ὃν ῥά τέ φασιν
 ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν, 675
 ὄντε καὶ ὑψόθ’ ἐόντα πόδας ταχὺς οὐκ ἔλαθε πτώξ
 θάμνῳ ὑπ’ ἀμφικόμῳ κατακείμενος, ἀλλὰ τ’ ἐπ’ αὐτῷ
 ἔσσυτο, καὶ τέ μιν ὦκα λαβὼν ἐξείλετο θυμόν.
 ὥς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαιινῶ
 πάντοσε δινείσθην πολέων κατὰ ἔθνος ἐταίρων, 680
 εἴ που Νέστορος υἱὸν ἔτι ζῶοντα ἴδοιο.
 τὸν δὲ μάλ’ αἰψ’ ἐνόησε μάχης ἐπ’ ἀριστερὰ πάσης
 θαρσύνονθ’ ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 ἀγχοῦ δ’ ἰστάμενος προσέφη ξανθὸς Μενέλαος·

“Ἀντίλοχ’, εἰ δ’ ἄγε δεῦρο, διοτρεφές, ὄφρα πύθῃαι
 λυγρῆς ἀγγελίης, ἢ μὴ ὥφελλε γενέσθαι. 686
 ἤδη μὲν σέ καὶ αὐτὸν οἶομαι εἰσορόωντα
 γιγνώσκειν ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
 νίκη δὲ Τρώων· πέφαται δ’ ὄριστος Ἀχαιῶν,
 Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690
 ἀλλὰ σύγ’ αἰψ’ Ἀχιλῆϊ, θεῶν ἐπὶ νῆας Ἀχαιῶν,
 εἰπεῖν, αἴ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
 γυμνόν· ἀτὰρ τάγε τεύχε’ ἔχει κορυθαίολος Ἑκτωρ.”

“Ὡς ἔφατ’, Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκούσας.
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε, τῷ δέ οἱ ὅσσε 695
 δακρυόφι πλήσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
 ἀλλ’ οὐδ’ ὥς Μενελάου ἐφημοσύνης ἀμέλησεν,
 βῆ δὲ θέειν, τὰ δὲ τεύχε’ ἀμύμονι δῶκεν ἐταίρῳ,
 Λαοδόκῳ, ὅς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.

Τὸν μὲν δακρυχέοντα πόδες φέρον ἐκ πολέμοιο, 700
 Πηλεΐδῃ Ἀχιλῆϊ κακὸν ἔπος ἀγγελέοντα.
 οὐδ’ ἄρα σοί, Μενέλαε διοτρεφές, ἤθελε θυμὸς
 τειρομένοις ἐτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν

Ἄντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη ·
 ἀλλ' ὅγε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνήκεν, 705
 αὐτὸς δ' αὖτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει,
 στῇ δὲ παρ' Αἰάντεσσι θεῶν, εἴθαρ δὲ προσηύδα ·

“Κεῖνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν,
 ἐλθεῖν εἰς Ἀχιλῆα πόδας ταχύν · οὐδέ μιν οἶω
 νῦν ἰέναι, μάλα περ κεχολωμένον Ἑκτορι δῖῳ. 710
 οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο.
 ἡμεῖς δ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ
 Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν.”

Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας · 715
 “πάντα κατ' αἶσαν ἔειπες, ἀγακλεὲς ὦ Μενέλαε ·
 ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὦκα
 νεκρὸν ἀείραντες φέρετ' ἐκ πόνου · αὐτὰρ ὅπισθεν
 νῶϊ μαχησόμεθα Τρωσὶν τε καὶ Ἑκτορι δῖῳ,
 ἴσον θυμὸν ἔχοντες ὁμώνυμοι, οἷ τὸ πάρος περ. 720
 μίμνομεν ὀξὺν Ἀρηα παρ' ἀλλήλοισι μένοντες.”

“Ὡς ἔφαθ', οἱ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο
 ὕψι μάλα μεγάλως · ἐπὶ δ' ἴαχε λαὸς ὅπισθεν
 Τρωϊκός, ὥς εἶδοντο νέκυν αἶруντας Ἀχαιοὺς.
 ἴθυσαν δὲ κύνεσσιν ἐοικότες, οἷτ' ἐπὶ κάπρῳ 725
 βλημένῳ αἶξωσι πρὸ κούρων θηρητήρων ·
 ἕως μὲν γάρ τε θεοῦσι διαρραῖσαι μεμαῶτες,
 ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται ἀλκὴ πεποιθώς,
 ἄψ τ' ἀνεχώρησαν διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος.
 ὥς Τρῶες εἶως μὲν ὁμιλαδὸν αἰὲν ἔποντο, 730
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν ·
 ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοὺς
 σταίησαν, τῶν δὲ τράπετο χρώς, οὐδέ τις ἔτλη
 πρόσσω αἶξας περὶ νεκροῦ δηριάασθαι.

Ὡς οἷγ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο 735
 νῆας ἐπὶ γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
 ἄγριος ἡϋτε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
 ὀρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἴκοι
 ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο.
 ὣς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητάων 740
 ἀζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν·
 οἱ δ', ὥσθ' ἡμίονοι κρατερόν μένος ἀμφιβαλόντες
 ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσιν ἀταρπὸν
 ἢ δοκόν, ἢ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς
 τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῶ σπευδόντεσσιν· 745
 ὥς οἷγ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὀπισθεν
 Αἴαντ' ἰσχανέτην, ὥστε πρῶν ἰσχάνει ὕδωρ
 ὑλήεις, πεδίοιο διαπρύσιον τετυχηκώς,
 ὅστε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
 ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίονδε τίθησιν 750
 πλάζων· οὐδέ τί μιν σθένει ῥηγνῦσι ῥέοντες·
 ὥς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω
 Τρώων· οἱ δ' ἅμ' ἔποντο, δύω δ' ἐν τοῖσι μάλιστα,
 Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἴκτωρ.
 τῶν δ', ὥστε ψαρῶν νέφος ἔρχεται ἢ κολοιῶν, 755
 οὐλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα
 κίρκον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν,
 ὥς ἄρ' ὑπ' Αἰνείᾳ τε καὶ Ἴκτορι κοῦροι Ἀχαιῶν
 οὐλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.
 πολλὰ δὲ τεύχεα καλὰ πέσον περί τ' ἀμφί τε τάφρον 760
 φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἔρωή.



Ο Μ Η Ρ Ο Υ

ΙΛΙΑΔΟΣ Σ.

HOMER'S ILIAD.

BOOK XVIII.

Ὅπλοποιία.

ὣς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο,
Ἀντίλοχος δ' Ἀχιλῆϊ πόδας ταχὺς ἄγγελος ἦλθεν.
τὸν δ' εὖρε προπάροιθε νεῶν ὀρθοκραιράων,
τὰ φρονέοντ' ἄνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 5

“ὦ μοι ἐγὼ, τί τ' ἄρ' αὖτε καρηκομόωντες Ἀχαιοὶ
νηυσὶν ἔπι κλονέονται ἀτυζόμενοι πεδίοιο;
μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ,
ὥς ποτέ μοι μήτηρ διεπέφραδε, καί μοι ἔειπεν,
Μυρμιδόνων τὸν ἄριστον ἔτι ζώντος ἐμεῖο 10
χερσὶν ὑπο Τρώων λείψειν φάος ἡελίοιο.
ἦ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,
σχέτλιος· ἦ τ' ἐκέλευον ἀπώσάμενον δῆϊον πῦρ
ἄψ' ἐπὶ νῆας ἵμεν, μηδ' Ἐκτορι ἱφι μάχεσθαι.”

Εἷος ὁ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 15
τόφρα οἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱός,
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν·

“ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς

πεύσεαι ἀγγελίης, ἢ μὴ ὥφελλε γενέσθαι.

κεῖται Πάτροκλος, νέκυος δὲ δὴ ἀμφιμάχονται 20
 γυμνοῦ· ἀτὰρ τάγε τεύχε' ἔχει κορυθαίολος "Ἐκτωρ."

Ὡς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.

ἀμφοτέρησι δὲ χερσὶν ἐλὼν κόνιν αἰθαλόεσσαν
 χεύατο κακ κεφαλῆς, χαρίεν δ' ἦσχυνε πρόσωπον·
 νεκταρέῳ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη. 25

αὐτὸς δ' ἐν κονίησι μέγας μεγαλωστὶ ταυυσθεὶς
 κεῖτο, φίλῃσι δὲ χερσὶ κόμην ἦσχυνε δαΐζων.

δμωαὶ δ', ἃς Ἀχιλεὺς ληΐσσατο Πάτροκλός τε,
 θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε
 ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι 30
 στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυῖα ἐκάστης.

Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο δάκρυα λείβων,
 χεῖρας ἔχων Ἀχιλῆος — ὃ δ' ἔστενε κυδάλιμον κῆρ —
 δείδιε γὰρ μὴ λαιμὸν ἀποτμήξειε σιδήρῳ.

σμερδαλέον δ' ὥμωξεν· ἄκουσε δὲ πότνια μήτηρ 35
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι
 κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο,
 πᾶσαι ὅσαι κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.

[ἐνθ' ἄρ' ἔην Γλαύκη τε Θάλειά τε Κυμοδόκη τε
 Νησαίη Σπειώ τε Θόη θ' Ἀλήη τε βοῶπις, 40

Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια
 καὶ Μελίτη καὶ Ἰαιρα καὶ Ἀμφιθόη καὶ Ἀγαύη,
 Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε,
 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
 Δωρὶς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια, 45

Νημερτής τε καὶ Ἀψευδῆς καὶ Καλλιάνασσα·
 ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,
 Μαῖρα καὶ Ὠρείθυια εὐπλόκαμός τ' Ἀμάθεια
 ἄλλαι θ' αἰ κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.]

τῶν δὲ καὶ ἀργύφειον πλήτο σπέος · αἶ δ' ἄμα πᾶσαι 50
στήθεα πεπλήγοντο, Θέτις δ' ἐξῆρχε γόοιο ·

“Κλῦτε, κασίγνηται Νηρηΐδες, ὄφρ' εὖ πᾶσαι
εἶδετ' ἀκούουσai ὅσ' ἐμῶ ἔνι κήδεα θυμῶ.
ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια,
ἦτ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε, 55
ἔξοχον ἡρώων · ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος ·
τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῶ ἀλωῆς,
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
Τρῳσὶ μαχησόμενον · τὸν δ' οὐχ ὑποδέξομαι αὖτις 60
οἴκαδε νοστήσαντα, δόμον Πηληϊῶν εἴσω.
ὄφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,
ἄχνηται, οὐδέ τί οἱ δύναμαι χραιομῆσαι ἰοῦσα.
ἀλλ' εἴμ', ὄφρα ἴδωμι φίλον τέκος, ἡδ' ἐπακούσω
ὅττι μιν ἴκετο πένθος ἀπὸ πτολέμοιο μένοντα.”

“Ὡς ἄρα φωνήσασα λίπε σπέος · αἶ δὲ σὺν αὐτῇ 65
δακρυόεσσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης
ρήγνυτο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἴκοντο,
ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
Μυρμιδόνων εἵρυντο νέες ταχὺν ἀμφ' Ἀχιλῆα.
τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ, 70
ὄξυν δὲ κωκύσασα κάρη λάβε παιδὸς ἐῆος,
καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα ·

“Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἴκετο πένθος ;
ἐξαύδα, μὴ κεῦθε · τὰ μὲν δὴ τοι τετέλεσται
ἐκ Διός, ὥς ἄρα δὴ πρίν γ' εὐχέο χεῖρας ἀνασχών, 75
πάντας ἐπὶ πρύμνησιν ἀλήμεναι υἱας Ἀχαιῶν,
σεῦ ἐπιδενομένους, παθέειν τ' ἀεκήλια ἔργα.”

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς ·

“μῆτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσσε·

ἀλλὰ τί μοι τῶν ἡδός, ἐπεὶ φίλος ὤλεθ' ἑταῖρος, 80
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τίον ἑταίρων,
 ἴσον ἐμῇ κεφαλῇ· τὸν ἀπώλεσα, τεύχεα δ' Ἐκτωρ
 δηώσας ἀπέδυσε πελώρια, θαῦμα ιδέσθαι,
 καλὰ· τὰ μὲν Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα,
 ἥματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ. 85
 αἶθ' ὄφελος σὺ μὲν αὖθι μετ' ἀθανάτης ἀλίσσιν
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
 νῦν δ', ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
 παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξαι αὖτις
 οἴκαδε νοστήσαντ', ἐπεὶ οὐδ' ἐμὲ θυμὸς ἄνωγεν 90
 ζῶειν οὐδ' ἀνδρεςσι μετέμμεναι, αἶ κε μὴ Ἐκτωρ
 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσση,
 Πατρόκλοιο δ' ἔλωρα Μενoitιάδεω ἀποτίσῃ."

Τὸν δ' αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·
 “ὠκύμορος δὴ μοι, τέκος, ἔσσεαι, οἷ' ἀγορεύεις· 95
 αὐτίκα γάρ τοι ἔπειτα μεθ' Ἐκτορα πότμος ἐτοῖμος.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “αὐτίκα τεθναίνην, ἐπεὶ οὐκ ἄρ' ἐμελλον ἑταίρῳ
 κτεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
 ἔφθιτ', ἐμεῖο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. 100
 νῦν δ', ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν,
 οὐδέ τι Πατρόκλῳ γενόμεν φάος οὐδ' ἐτάροισιν
 τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἐκτορι δίῳ,
 ἀλλ' ἦμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,
 τοῖος ἐὼν οἷος οὐτίς Ἀχαιῶν χαλκοχιτώνων 105
 ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
 ὥς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο,
 καὶ χόλος, ὅστ' ἐφέηκε πολύφρονά περ χαλεπῆναι,
 ὅστε πολὺ γλυκίων μέλιτος καταλειβομένοιο
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἥν τε καπνός· 110

ὥς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, ἀχνύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.
 νῦν δ' εἴμ', ὅφρα φίλης κεφαλῆς ὀλετῆρα κιχείω,
 Ἔκτορα · κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δὴ 115
 Ζεὺς ἐθέλῃ τελέσαι ἢδ' ἀθάνατοι θεοὶ ἄλλοι.
 οὐδὲ γὰρ οὐδὲ βίῃ Ἡρακλῆος φύγε κῆρα,
 ὅσπερ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι ·
 ἀλλὰ ἐ Μοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἡρης.
 ὥς καὶ ἐγών, εἰ δὴ μοι ὁμοίῃ μοῖρα τέτυκται, 120
 κείσομ', ἐπεὶ κε θάνω · νῦν δὲ κλέος ἐσθλὸν ἀροίμην
 καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων,
 ἀμφοτέρησιν χερσὶ παρειάων ἀπαλάων
 δάκρυ' ὁμορξαμένην, ἀδινὸν στοναχῆσαι ἐφείην ·
 γνοῖεν δ' ὥς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125
 μηδέ μ' ἔρυκε μάχης, φιλέουσά περ · οὐδέ με πείσεις."

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα ·
 "ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον · οὐ κακὸν ἐστὶν
 τειρομένοις ἐτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον ·
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130
 χάλκεα μαρμαίροντα · τὰ μὲν κορυθαίολος Ἔκτωρ
 αὐτὸς ἔχων ὥμοισιν ἀγάλλεται · οὐδέ ἔ φημι
 δηρὸν ἐπαγλαῖεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ ·
 ἀλλὰ σὺ μὲν μήπω καταδύσεο μῶλον Ἀρης,
 πρίν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἶδαι · 135
 ἡῶθεν γὰρ νεῦμαί, ἅμ' ἠελίῳ ἀνιόντι,
 τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος."

Ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἐῆος,
 καὶ στρεφθεῖς ἁλίσσι κασιγνήτησι μετηύδα ·

"Τμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον, 140
 ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,

καί οἱ πάντ' ἀγορεύσατ' · ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἴ κ' ἐθέλησιν ·
υἱεὶ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα."

ᾠς ἔφαθ', αἰ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδυσαν ·
ἥ δ' αὖτ' Οὔλυμπόνδε θεὰ Θέτις ἀργυρόπεζα 146
ἦεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνείκαι.

Τὴν μὲν ἄρ' Οὔλυμπόνδε πόδες φέρον · αὐτὰρ Ἀχαιοὶ
θεσπεσίῳ ἀλαλητῷ ὑφ' Ἑκτορος ἀνδροφόνοιο
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκοντο. 150

οὐδέ κε Πάτροκλόν περ εὐκνήμιδες Ἀχαιοὶ
ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλλῆος ·
αὐτίς γὰρ δὴ τόνγε κίχον λαός τε καὶ ἵπποι
Ἑκτωρ τε Πριάμοιο πάϊς, φλογὶ εἵκελος ἀλκῆν.
τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἑκτωρ 155
ἐλκέμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα ·

τρὶς δὲ δὺ Ἀἴαντες, θοῦριν ἐπιειμένοι ἀλκῆν,
νεκροῦ ἀπεστυφέλιξαν · ὁ δ' ἔμπεδον, ἀλκὴ πεποιθώς,
ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
στάσκε μέγα ἰάχων · ὀπίσω δ' οὐ χάζετο πάμπαν. 160

ὥς δ' ἀπὸ σώματος οὔτι λέοντ' αἰθῶνα δύνανται
ποιμένες ἀγραυλοὶ μέγα πεινάοντα δῖεσθαι,
ὥς ῥα τὸν οὐκ ἐδύναντο δύω Αἴαντε κορυστὰ
Ἑκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι.

καί νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος, 165
εἰ μὴ Πηλεΐωνι ποδῆνεμος ὦκέα Ἴρις
ἄγγελος ἦλθε θεουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
κρύβδα Διὸς ἄλλων τε θεῶν · πρὸ γὰρ ἦκέ μιν Ἥρη.
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα ·

“Ὅρσεο, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν · 170
Πατρόκλῳ ἐπάμυνον, οὗ εἵνεκα φύλοπις αἰνὴ
ἔστηκε πρὸ νεῶν. οἱ δ' ἀλλήλους ὀλέκουσιν,

οἱ μὲν ἀμυνόμενοι νέκυος πέρι τεθνηῶτος,
οἱ δὲ ἐρύσσασθαι ποτὶ Ἴλιον ἠνεμόεσσαν
Τρῶες ἐπιθύουσι· μάλιστα δὲ φαίδιμος Ἑκτωρ 175
ἐλκέμεναι μέμονεν· κεφαλὴν δέ ἐ θυμὸς ἀνώγει
πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
ἀλλ' ἄνα, μηδ' ἔτι κείσο· σέβας δέ σε θυμὸν ἰκέσθω,
Πάτροκλον Τρωῇσι κυσὶν μέλπηθρα γενέσθαι·
σοὶ λῶβη, αἴ κέν τι νέκυς ἡσχυμμένος ἔλθῃ.” 180

Τὴν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
“Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκεν;”
Τὸν δ' αὖτε προσέειπε ποδήνεμος ὠκέα Ἴρις·
“Ἦρῃ με προέηκε, Διὸς κυδρὴ παράκοιτις·
οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος 185
ἀθανάτων, οἳ Ὀλυμπον ἀγάννιφον ἀμφινέμονται.”

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχεα κείνοι·
μήτηρ δ' οὐ με φίλη πρίν γ' εἶα θωρήσσεσθαι,
πρίν γ' αὐτὴν ἐλθούσαν ἐν ὀφθαλμοῖσιν ἴδωμαι· 190
στεῦτο γὰρ Ἑφαίστοιο πᾶρ' οἰσέμεν ἔντεα καλά.
ἄλλου δ' οὐ τευ οἶδα, τεῦ ἂν κλυτὰ τεύχεα δύω,
εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
ἀλλὰ καὶ αὐτὸς ὅδ', ἔλπομ', ἐνὶ πρώτοισιν ὀμιλεῖ,
ἔγχεϊ δηϊόων περὶ Πατρόκλοιο θανόντος.” 195

Τὸν δ' αὖτε προσέειπε ποδήνεμος ὠκέα Ἴρις·
“εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι κλυτὰ τεύχε' ἔχονται·
ἀλλ' αὕτως ἐπὶ τάφρον ἰὼν Τρῶεσσι φάνηθι,
αἴ κέ σ' ὑποδδείσαντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν 200
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.”

Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,

αὐτὰρ Ἀχιλλεὺς ὦρτο διίφιλος · ἀμφὶ δ' Ἀθήνη
 ὤμοις ἰφθίμοισι βάλ' αἰγίδα θυσσανόεσσαν,
 ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων 205
 χρύσειον, ἐκ δ' αὐτοῦ δαῖε φλόγα παμφανόωσαν.
 ὥς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,
 τηλόθεν ἐκ νήσου, τὴν δῆϊοι ἀμφιμάχωνται,
 οἷτε πανημέριοι στυγερῶ κρίνονται Ἄρηϊ
 ἄστεος ἐκ σφετέρου · ἅμα δ' ἠελίῳ καταδύντι 210
 πυρσοί τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ
 γίγνεται αἴσσουσα, περικτιόνεσσιν ἰδέσθαι,
 αἶ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἵκωνται ·
 ὥς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανεν.
 στῆ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς 215
 μίσγετο · μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.
 ἔνθα στὰς ἦϋσ', ἀπάτερθε δὲ Παλλὰς Ἀθήνη
 φθέγγεσθ' ἄτ' Ἀχαιοὺς ἐν ἄσπετον ὦρσε κυδοιμόν.
 ὥς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ
 ἄστ' ἐκ περιπλομένων δηϊῶν ὑπο θυμοραϊστέων, 220
 ὥς τότε ἀριζήλη φωνὴ γένετ' Αἰακίδαο.
 οἱ δ' ὥς οὖν αἶον ὅπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός · ἀτὰρ καλλίτριχες ἵπποι
 ἄψ' ὄχεα τρόπεον · ὅσσοντο γὰρ ἄλγεα θυμῶ.
 ἠνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλείωνος
 δαιόμενον · τὸ δὲ δαῖε θεὰ γλαυκῶπις Ἀθήνη.
 τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε δῖος Ἀχιλλεύς,
 τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 ἔνθα δὲ καὶ τότε ὄλοντο δώδεκα φῶτες ἄριστοι 230
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ
 ἀσπασίως Πάτροκλον ὑπέκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι · φίλοι δ' ἀμφέσταν ἑταῖροι

μυρόμενοι • μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς
 δάκρυα θερμὰ χέων, ἐπεὶ εἶσιδε πιστὸν ἑταῖρον 235
 κείμενον ἐν φέρτρῳ δεδαῖγμένον ὀξείῃ χαλκῷ.
 τὸν ῥ' ἦτοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 εἰς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.

Ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
 πέμψεν ἐπ' Ὀκεανοῖο ῥοὰς ἀέκοντα νέεσθαι • 240
 Ἥελιος μὲν ἔδν, παύσαντο δὲ δῖοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.

Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑσμίνης
 χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,
 εἰς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι. 245
 ὀρθῶν δ' ἐσταότων ἀγορὴ γένετ', οὐδέ τις ἔτλη
 ἔξεσθαι • πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεύς
 ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν
 Πανθοίδης • ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω. 250
 Ἔκτορι δ' ἦεν ἑταῖρος, ἱὴ δ' ἐν νυκτὶ γέγοντο •
 ἀλλ' ὁ μὲν ἄρ' μύθοισιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα •
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν •

“Ἀμφὶ μάλα φράζεσθε, φίλοι • κέλομαι γὰρ ἔγωγε
 ἄστυδε νῦν ἰέναι, μὴ μίμνειν Ἡῶ διαν 255
 ἐν πεδίῳ παρὰ νηυσὶν • ἐκὰς δ' ἀπὸ τείχεός εἰμεν.
 ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μῆνιε δῖῳ,
 τόφρα δὲ ῥηϊτέροι πολεμίζειν ἦσαν Ἀχαιοί •
 χαίρεσκον γὰρ ἔγωγε θεῆς ἐπὶ νηυσὶν ἰαύων,
 ἐλπόμενος νῆας αἵρησέμεν ἀμφιελίσσας. 260
 νῦν δ' αἰνῶς δείδοικα ποδώκεα Πηλεΐωνα •
 οἶος κείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει
 μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
 ἐν μέσῳ ἀμφότεροι μένος Ἄρης δατέονται,

ἀλλὰ περὶ πτόλιός τε μαχήσεται ἡδὲ γυναικῶν. 265
 ἀλλ' ἴομεν προτὶ ἄστν, πίθεσθέ μοι · ὦδε γὰρ ἔσται.
 νῦν μὲν νύξ ἀπέπαυσε ποδώκεα Πηλείωνα
 ἀμβροσίῃ · εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἔοντας
 αὔριον ὀρμηθεῖς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν
 γνώσεται · ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρὴν 270
 ὅς κε φύγη, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
 Τρώων · αἶ γὰρ δὴ μοι ἀπ' οὔατος ὦδε γένοιτο.
 εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα, κηδόμενοί περ,
 νύκτα μὲν εἰν ἀγορῇ σθένος ἔξομεν, ἄστν δὲ πύργοι
 ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυῖαι 275
 μακρὰι ἐϋξέστοι ἐξευγμέναι εἰρύσσονται.
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 στησόμεθ' ἅμ πύργους · τῷ δ' ἄλγιον, αἶ κ' ἐθέλησιν
 ἐλθὼν ἐκ νηῶν περὶ τείχεος ἅμμι μάχεσθαι.
 ἀψ' πάλιν εἰς' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280
 παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἡλασκάζων.
 εἴσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἐάσει,
 οὐδέ ποτ' ἐκπέρσει · πρίν μιν κύνες ἀργοὶ ἔδονται.”
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ ·
 “ Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις,
 ὃς κέλεαι κατὰ ἄστν ἀλήμεναι αὖτις ἰόντας. 286
 ἢ οὐπω κεκόρησθε ἐελμένοι ἐνδοθι πύργων ;
 πρίν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
 πάντες μυθέσκοντο πολύχρυσον πολύχαλκον ·
 νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά, 290
 πολλὰ δὲ δὴ Φρυγίην καὶ Μηονίην ἐρατεινὴν
 κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
 νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου παῖς ἀγκυλομήτεω
 κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσση τ' ἔλσαι Ἀχαιοὺς,
 νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δήμῳ. 295

οὐ γάρ τις Τρώων ἐπιπείσεται · οὐ γὰρ ἐάσω.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἵπω, πειθώμεθα πάντες.
 νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσιν,
 καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος ·
 Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300
 συλλέξας λαοῖσι δότῳ καταδημοβορήσαι,
 τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἥπερ Ἀχαιούς.
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἰ δ' ἐτεδὸν παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς, 305
 ἄλγιον, αἶ κ' ἐθέλῃσι, τῷ ἔσσεται. οὐ μιν ἔγωγε
 φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
 στήσομαι, ἥ κε φέρῃσι μέγα κράτος, ἥ κε φεροίμην.
 ξυνὸς Ἐνυάλιος, καί τε κτανέοντα κατέκτα."

“Ὡς ἔκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν 310
 νήπιοι · ἐκ γάρ σφεων φρένας εἴλετο Παλλὰς Ἀθήνη.
 Ἐκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιόωντι,
 Πουλυδάμαντι δ' ἄρ' οὔτις, ὃς ἐσθλὴν φράζετο βουλήν.
 δόρπον ἔπειθ' εἴλοντο κατὰ στρατόν · αὐτὰρ Ἀχαιοὶ
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315
 τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξηῆρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταίρου,
 πυκνὰ μάλα στενάχων ὥστε λῖς ἠϋγένειος,
 ᾧ ῥά θ' ὑπὸ σκύμνους ἐλαφηβόλος ἀρπάσῃ ἀνὴρ
 ὕλης ἐκ πυκινῆς · ὁ δέ τ' ἄχνυται ὕστερος ἐλθών, 320
 πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἵχνι' ἐρευνῶν,
 εἴ ποθεν ἐξεύροι · μάλα γὰρ δριμὺς χόλος αἰρεῖ ·
 ὥς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν ·

“ὦ πόποι, ἦ ῥ' ἄλιον ἔπος ἔκβαλον ἥματι κείνῳ,
 θαρσύνων ἥρωα Μενοίτιον ἐν μεγάροισιν · 325
 φῆν δέ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξειν

Ἴλιον ἐκπέρσαντα, λαχόντα τε ληΐδος αἶσαν.
 ἀλλ' οὐ Ζεὺς ἄνδρεςσι νοήματα πάντα τελευτᾷ·
 ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
 αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330
 δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
 οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
 νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἶμ' ὑπο γαῖαν,
 οὐ σε πρὶν κτεριῶ, πρὶν γ' Ἐκτορος ἐνθάδ' ἐνεῖκαι
 τεύχεα καὶ κεφαλὴν, μεγαθύμου σοῖο φονῆος· 335
 δώδεκα δὲ προπάρειθε πυρῆς ἀποδειροτομήσω
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσιν κείσεται αὐτῶς,
 ἀμφὶ δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
 κλαύσονται νύκτας τε καὶ ἡμέματα δακρυχέουσαι, 340
 τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῶ,
 πιείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.”

Ὡς εἰπὼν ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα τάχιστα
 Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. 345
 οἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ,
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες·
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.
 αὐτὰρ ἐπειδὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ,
 καὶ τότε δὴ λούσαν τε καὶ ἥλειψαν λίπ' ἐλαίῳ, 350
 ἐν δ' ὠτειλὰς πλήσαν ἀλείφατος ἐννεώροιο·
 ἐν λεχέεσσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν
 εἰς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῷ.
 παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἄμφ' Ἀχιλλῆα
 Μυρμιδόνες Πάτροκλον ἀνεστενάζοντο γοῶντες· 355
 Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε·

“Ἐπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,

ἀνστήσας Ἀχιλῆα πόδας ταχύν· ἦ ρά νυ σείω
ἐξ αὐτῆς ἐγένοντο καρηκομόωντες Ἀχαιοί.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 360

“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
ὅσπερ θνητός τ' ἐστὶ καὶ οὐ τόσα μήδεα οἶδεν·
πῶς δὴ ἔγωγ', ἣ φημι θεάων ἔμμεν ἀρίστη,
ἀμφότερον, γενεῇ τε καὶ οὔνεκα σὴ παράκοιτις 365
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάψαι ;”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Ἥφαιστου δ' ἵκανε δόμον Θέτις ἀργυρόπεζα
ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισιν, 370
χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίων.
τὸν δ' εὖρ' ἰδρώοντα ἐλίσσόμενον περὶ φύσας,
σπεύδοντα· τρίποδας γὰρ εἴκοσι πάντας ἔτευχεν
ἐστάμεναι περὶ τοῖχον εὔσταθέος μεγάροιο,
χρύσεα δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν, 375
ὄφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἀγῶνα
ἦδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὔατα δ' οὔπω
δαιδάλεα προσέκειτο· τὰ ῥ' ἥρτυε, κόπτε δὲ δεσμούς.
ὄφρ' ὅγε ταῦτ' ἐπονείτο ἰδυίησι πραπίδεσσιν, 380
τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος,
καλή, τὴν ὥπυιε περικλυτὸς ἀμφιγυήεις·
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“ Τίπτε, Θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ 385
αἰδοίη τε φίλη τε ; πάρος γε μὲν οὔτι θαμίζεις.
ἀλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.”

Ὡς ἄρα φωνήσασα πρόσω ἄγε δῖα θεάων.

τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου,
καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν· 390
κέκλετο δ' "Ἡφαιστον κλυτοτέχνην εἰπέ τε μῦθον·

"Ἡφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σεῖο χατίζει."
τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·

"Ἡ ρά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,
ἣ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῇλε πεσόντα 395
μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἣ μ' ἐθέλησεν
κρύψαι χωλὸν ἔοντα· τότ' ἂν πάθον ἄλγεα θυμῷ,
εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
Εὐρυνόμη, θυγάτηρ ἀψορρόου Ὀκείανοιο.

τῇσι παρ' εἰνάετες χάλκεον δαίδαλα πολλά, 400
πόρπας τε γναμπτάς θ' ἔλικας κάλυκας τε καὶ ὄρμους
ἐν σπηΐ γλαφυρῷ· περὶ δὲ ῥόος Ὀκείανοιο
ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
ἦδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἵ μ' ἐσάωσαν. 405
ἣ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεὼ
πάντα Θέτι καλλιπλοκάμῳ ζωάγρια τίνειν.
ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλά,
ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα."

"Ἡ καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη 410
χωλεύων· ὑπὸ δὲ κνήμαι ῥώοντο ἀραιαί.
φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα
λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείτο·
σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ
αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα, 415
δῦ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε
χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώοντο ἄνακτι
chrύσειαι, ζώῃσι νεήνισιν εἰοικυῖαι.

τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῇ

καὶ σθένος, ἀθανάτων δὲ θεῶν ἅπο ἔργα ἴσασιν. 420

αἱ μὲν ὑπαιθα ἀνακτος ἐποίπνυον · αὐτὰρ ὁ ἔρρων
πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἵζε φαεινοῦ,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν ·

“Τίπτε, Θέτι ταυύπεπλε, ἰκάνεις ἡμέτερον δῶ
αἰδοίῃ τε φίλῃ τε ; πάρος γε μὲν οὔτι θαμίζεις. 425
αὔδα ὃ τι φρονέεις · τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα ·
“Ἥφαιστ', ἧ ἄρα δὴ τις, ὅσαι θεαί εἰς' ἐν Ὀλύμπῳ,
τοσσάδ' ἐνὶ φρεσὶν ᾗσιν ἀνέσχετο κήδεα λυγρά, 430
ὅσς' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν ;
ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσεν,
Αἰακίδῃ Πηληϊῇ, καὶ ἔτλην ἀνέρος εὐνὴν
πολλὰ μάλ' οὐκ ἐθέλουσα. ὁ μὲν δὲ γήραϊ λυγρῷ
κεῖται ἐνὶ μεγάροις ἀρημένος, ἄλλα δέ μοι νῦν · 435
υἱὸν ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
ἔξοχον ἡρώων · ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος ·
τὸν μὲν ἐγὼ θρέψασα φυτὸν ὥς ἱουνῷ ἀλωῆς,
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
Τρωσὶ μαχησόμενον · τὸν δ' οὐχ ὑποδέξομαι αὖτις 440
οἴκαδε νοστήσαντα, δόμον Πηληϊῶν εἴσω.
ὄφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,
ἄχνηται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
κούρην ἦν ἄρα οἱ γέρας ἔξελον υἷες Ἀχαιῶν,
τὴν ἄψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445
ἦτοι ὁ τῆς ἀχέων φρένας ἔφθιεν · αὐτὰρ Ἀχαιοὺς
Τρῶες ἐπὶ πρύμνησιν εἴλεον, οὐδὲ θύραζε
εἶων ἐξιέναι. τὸν δὲ λίσσοντο γέροντες
Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
ἔνθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμῦναι, 450

αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἄ τεύχεα ἔσσειν,
 πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἅμα λαὸν ὅπασσειν.
 πᾶν δ' ἡμαρ μάρναντο περὶ Σκαιῇσι πύλῃσιν·
 καὶ νῦ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ῥέξαντα Μενoitίου ἄλκιμον υἱὸν 455
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκεν.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἴ κ' ἐθέλῃσθα
 υἱεῖ ἐμῷ ὠκυμόρῳ δόμεν ἄσπίδα καὶ τρυφάλειαν
 καὶ καλὰς κνημίδας, ἐπισφυρίοις ἀραρυίας,
 καὶ θώρηχ'· ὃ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταῖρος 460
 Τρῳσὶ δαμείς· ὃ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων.”

Τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
 “ θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
 αἶ γάρ μιν θανάτοιο δυσηχέος ὦδε δυναίμην
 νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465
 ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
 ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴδῃται.”

Ὡς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας,
 τὰς δ' ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.
 φύσαι δ' ἐν χοάνοισιν εἴκοσι πᾶσαι ἐφύσων, 470
 παντοίην εὐπρηστον αὐτμὴν ἐξανιεῖσαι,
 ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὐτε,
 ὅππως Ἥφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.
 χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
 θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
 ῥαιστῆρα κρατερήν, ἐτέρηφι δὲ γέντο πυράγρην.

Ποίει δὲ πρώτιστα σάκος μέγα τε στιβαρόν τε
 πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινήν,
 τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. 480
 πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
 ποίει δαίδαλα πολλὰ ἰδυίῃσι πραπίδεσσιν.

Ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,
 ἡέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσιν,
 ἐν δὲ τὰ τείρεα πάντα, τάτ' οὐρανὸς ἐστεφάνωται, 485
 Πληϊάδας θ' Ὑάδας τε, τό τε σθένος Ὀρίωνος
 Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπὶ κλησὶν καλέουσιν,
 ἥτ' αὐτοῦ στρέφεται καὶ τ' Ὀρίωνα δοκεύει,
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο.

Ἐν δὲ δὺν ποίησε πόλεις μερόπων ἀνθρώπων 490
 καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπίνας τε,
 νύμφας δ' ἐκ θαλάμων δαΐδων ὑπο λαμπομενάων
 ἡγίνεον ἀνὰ ἄστρῳ, πολὺς δ' ὑμέναιος ὀρώρει.
 κοῦροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
 αὐλοὶ φόρμιγγές τε βοήν ἔχον· αἶ δὲ γυναῖκες 495
 ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.
 λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
 ὠρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινηῆς
 ἀνδρὸς ἀποφθιμένου· ὁ μὲν εὐχέτο πάντ' ἀποδοῦναι,
 δήμῳ πιφάυσκων, ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι· 500
 ἄμφω δ' ἰέσθην ἐπὶ ἱστορι πεῖραρ ἐλέσθαι.
 λαοὶ δ' ἀμφοτέροισιν ἐπήπνουν, ἀμφὶς ἀρωγοί·
 κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
 εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ κύκλῳ,
 σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505
 τοῖσιν ἔπειτ' ἡῖσσον, ἀμοιβηδὶς δὲ δίκασον.
 κεῖτο δ' ἄρ' ἐν μέσσοισι δὺν χρυσοῖο τάλαντα,
 τῷ δόμεν ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.

Τὴν δ' ἐτέρην πόλιν ἀμφὶ δὺν στρατοὶ εἶατο λαῶν
 τεύχεσι λαμπόμενοι. δίχα δὲ σφισιν ἦνδανε βουλή, 510
 ἥ ἐ διαπραθέειν ἢ ἀνδιχα πάντα δάσασθαι,
 κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἑέργοι·
 οἱ δ' οὐπω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.

τεῖχος μέν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ', ἐφ'esταότες, μετὰ δ' ἄνδρες οὓς ἔχε γῆρας · 515
 οἱ δ' ἴσαν · ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
 ἄμφω χρυσεῖω, χρύσεια δὲ εἵματα ἔσθην,
 καλῶ καὶ μεγάλῳ σὺν τεύχεσιν, ὥστε θεῶ περ,
 ἀμφὶς ἀριζήλῳ · λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σφίσιν εἴκε λοχῆσαι, 520
 ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
 ἐνθ' ἄρα τοίγ' ἵζοντ' εἰλυμένοι αἶθοπι χαλκῷ.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἶατο λαῶν,
 δέγμενοι ὁππότε μῆλα ἰδοῖατο καὶ ἔλικας βούς.
 οἱ δὲ τάχα προγένοντο, δύω δ' ἅμ' ἔποντο νομῆες 525
 τερπόμενοι σύριγξι · δόλον δ' οὔτι προνόησαν.
 οἱ μὲν τὰ προϊδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
 τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πώεα καλὰ
 ἀργεννῶν οἴων, κτεῖνον δ' ἐπὶ μηλοβοτῆρας.
 οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν 530
 εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
 βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἵκοντο.
 στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
 βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχεΐησιν.
 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὀμίλεον, ἐν δ' ὀλοή Κήρ, 535
 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν ·
 εἶμα δ' ἔχ' ἀμφ' ὥμοισι δαφοινεὸν αἵματι φωτῶν.
 ὀμίλευν δ' ὥστε ζωοὶ βροτοὶ ἢδ' ἐμάχοντο,
 νεκρούς τ' ἀλλήλων ἔρυον κατατεθνηῶτας. 540
 Ἐν δ' ἐτίθει νειὸν μαλακὴν, πείειραν ἄρουραν,
 εὐρείαν τρίπολον · πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
 ζεύγεα δινεύοντες ἐλάστρεον ἐνθα καὶ ἐνθα.
 οἱ δ' ὁπότε στρέψαντες ἰκοῖατο τέλσον ἀρούρης,

τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου 545
 δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
 ἰέμενοι νειοῖο βαθείης τέλσον ἰκέσθαι.

ἢ δὲ μελαίνεται ὄπισθεν, ἀρηρομένη δὲ ἐώκει,
 χρυσεῖη περ ἐοῦσα· τὸ δὴ περὶ θαῦμα τέτυκτο.

Ἐν δ' ἐτίθει τέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι 550
 ἥμων ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.

δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτου ἔραζε,
 ἄλλα δ' ἀμαλλοδετήρες ἐν ἐλλεδανοῖσι δέοντο.

τρεῖς δ' ἄρ' ἀμαλλοδετήρες ἐφέστασαν· αὐτὰρ ὄπισθεν
 παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες, 555

ἀσπερχές πάρεχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.

κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,
 βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες
 δεῖπνον ἐρίθοισιν λεύκ' ἄλφιστα πολλὰ πάλυνον. 560

Ἐν δ' ἐτίθει σταφυλῇσι μέγα βρίθουσαν ἀλωὴν
 καλὴν χρυσεῖην· μέλανες δ' ἀνὰ βότρυνες ἦσαν,
 ἐστήκει δὲ κάμαξι διαμπερές ἀργυρέησιν.

ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσειν
 κασσιτέρου· μία δ' οἴῃ ἀταρπιτὸς ἦεν ἐπ' αὐτήν, 565
 τῇ νίσσονται φορῆες, ὅτε τρυγώωεν ἀλωήν.

παρθενικαὶ δὲ καὶ ἡῖθεοι ἀταλὰ φρονέοντες
 πλεκτοῖς ἐν τάλάροισι φέρον μελιηδέα καρπόν.

τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
 ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ᾄδειν 570

λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἀμαρτῇ
 μολπῇ τ' ἰυγμῷ τε ποσὶ σκαίροντες ἔποντο.

Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραιράων·
 αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε,
 μυκηθμῷ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575

πὰρ ποταμὸν κελάδοντα, παρὰ ῥόδανὸν δονακῆα.
 χρύσειοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσιν
 τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἄργοι ἔποντο.
 σμερδαλέω δὲλέοντε δύ' ἐν πρώτῃσι βόεσσιν
 ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκῶς 580
 ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἢδ' αἰζηοί.
 τὼ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοείην
 ἔγκατα καὶ μέλαν αἶμα λαφύσσετον· οἱ δὲ νομῆες
 αὐτῶς ἐνδίεςαν ταχέας κύνας ὀτρύνοντες.
 οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585
 ἰστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.
 Ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυήεις,
 ἐν καλῇ βήσση, μέγαν οἴων ἀργεννάων,
 σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.
 Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυήεις, 590
 τῷ ἔκελον οἶόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ
 Δαίδαλος ἥσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.
 ἔνθα μὲν ἡῖθεοι καὶ παρθένοι ἀλφεισίβοιαι
 ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.
 τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας 595
 εἶατ' ἐϋννήτους, ἦκα στίλβοντας ἐλαίῳ·
 καί ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
 εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
 οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσιν
 ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν 600
 ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέησιν·
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
 πολλὸς δ' ἱμερόεντα χορὸν περιίσταθ' ὄμιλος
 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
 φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτοὺς 605
 μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσοις.

Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο
 ἄντυγα παρ πυμάτην σάκεος πύκα ποιητοῖο.

Αὐτὰρ ἐπειδὴ τεύξε σάκος μέγα τε στιβαρόν τε,
 τεύξ' ἄρα οἱ θώρηκα φαινότερον πυρὸς αὐγῆς, 610
 τεύξε δέ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν,
 καλὴν δαιδαλέην, ἐπὶ δὲ χρύσεον λόφον ἤκεν,
 τεύξε δέ οἱ κνημῖδας ἑανοῦ κασσιτέριοι.

Αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς ἀμφιγυήεις,
 μητρὸς Ἀχιλλῆος θῆκε προπάροιθεν αἰέρας. 615
 ἣ δ' ἴρηξ ὥς ἄλτο κατ' Οὐλύμπου νιφόεντος,
 τεύχεα μαρμαίροντα παρ' Ἡφαίστοιο φέρουσα.

Ο Μ Η Ρ Ο Υ

ΙΛΙΑΔΟΣ Τ.

HOMER'S ILIAD.

BOOK XIX.

Μήνιδος ἀπόρρησις.

Ἦὼς μὲν κροκόπεπλος ἀπ' Ὀκεανοῖο ῥοάων
ῶρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
ἢ δ' ἐς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.
εὔρε δὲ Πατρόκλῳ περικείμενον ὃν φίλον υἷόν,
κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
μύρονθ'· ἢ δ' ἐν τοῖσι παρίστατο δῖα θεάων,
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Τέκνον ἐμόν, τοῦτον μὲν ἑάσομεν, ἀχνύμενοί περ,
κεῖσθαι, ἐπειδὴ πρῶτα θεῶν ἰότητι δαμάσθη·
τύνη δ' Ἥφαιστοιο πάρα κλυτὰ τεύχεα δέξο,
καλὰ μάλ', οἷ' οὔπω τις ἀνὴρ ὥμοισι φόρησεν.”

ᾧ ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη
ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς
ὥς εἶδ', ὥς μιν μᾶλλον ἔδυ χόλος, ἐν δέ οἱ ὅσσε
δεινὸν ὑπὸ βλεφάρων ὥσεί σέλας ἐξεφάανθεν·
τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.

αὐτὰρ ἐπεὶ φρεσὶν ἦσι τετάρπετο daίδαλα λεύσσων,
αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα · 20

“Μῆτερ ἐμή, τὰ μὲν ὄπλα θεὸς πόρεν οἷ’ ἐπιεικὲς
ἔργ’ ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι.
νῦν δ’ ἦτοι μὲν ἐγὼ θωρήξομαι · ἀλλὰ μάλ’ αἰνῶς
δείδω μή μοι τόφρα Μενoitίου ἄλκιμον υἱὸν
μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς 25
εὐλὰς ἐγγείνωνται, ἀεικίσσῃσι δὲ νεκρόν —
ἐκ δ’ αἰὼν πέφαται — κατὰ δὲ χρόα πάντα σαπήνη.”

Τὸν δ’ ἡμείβετ’ ἔπειτα θεὰ Θέτις ἀργυρόπεζα ·
“τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.
τῷ μὲν ἐγὼ πειρήσω ἀλαλκεῖν ἄγρια φύλα, 30
μυίας, αἳ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν ·
ἦνπερ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,
αἰεὶ τῷδ’ ἔσται χρώς ἔμπεδος, ἥ καὶ ἀρείων.
ἀλλὰ σύγ’ εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοῦς,
μῆνιν ἀποειπὼν Ἀγαμέμνονι, ποιμένι λαῶν, 35
αἶψα μάλ’ ἐς πόλεμον θωρήσσεο, δύσεο δ’ ἀλκὴν.”

ὣς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκεν,
Πατρόκλῳ δ’ αὖτ’ ἀμβροσίην καὶ νέκταρ ἐρυθρόν
στάξε κατὰ ῥινῶν, ἵνα οἱ χρώς ἔμπεδος εἴη.

Αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης δίος Ἀχιλλεὺς 40
σμερδαλέα ἰάχων, ὦρσεν δ’ ἥρωας Ἀχαιοῦς.
καί ῥ’ οἵπερ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
οἳ τε κυβερνήται καὶ ἔχον οἰήϊα νηῶν
καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
καὶ μὲν οἱ τότε γ’ εἰς ἀγορὴν ἴσαν, οὔνεκ’ Ἀχιλλεὺς 45
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ’ ἀλεγεινῆς.
τὼ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,
Τυδεΐδης τε μενεπτόλεμος καὶ δίος Ὀδυσσεύς,
ἔγχει ἐρειδομένῳ · ἔτι γὰρ ἔχον ἑλκεα λυγρά ·

καὶ δὲ μετὰ πρώτη ἀγορῇ ἴζοντο κίοντες. 50

αὐτὰρ ὁ δεύτετος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
 οὔτα Κόων Ἀντηνορίδης χαλκῆρεϊ δουρί.
 αὐτὰρ ἐπειδὴ πάντες ἀολλίσθησαν Ἀχαιοί,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55

“ Ἀτρεΐδῃ, ἣ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
 ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ, ἀχνυμένω κῆρ,
 θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης.
 τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰῶ,
 ἥματι τῷ ὅτ' ἐγὼν ἐλόμην Λυρνησὸν ὀλέσσας· 60
 τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὁδὰξ ἔλον ἄσπετον οὔδας
 δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.

Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἶω.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, ἀχνύμενοί περ, 65
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ.
 νῦν δ' ἦτοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρὴ
 ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον
 ὄτρυνον πόλεμόνδε καρηκομόωντας Ἀχαιούς,
 ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίος ἐλθών, 70
 αἶ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαύειν· ἀλλὰ τιν' οἶω
 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησιν
 δηΐου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο.”

Ἦς ἔφαθ', οἱ δ' ἐχάρησαν εὐκνήμιδες Ἀχαιοὶ
 μῆνιν ἀπειπόντος μεγαθύμου Πηλείωνος. 75
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 [αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς].

“ ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρῃος,
 ἐσταότος μὲν καλὸν ἀκούειν, οὐδὲ ἔοικεν
 ὑββάλλειν· χαλεπὸν γάρ, ἐπισταμένῳ περ εἶντι. 80

ἀνδρῶν δ' ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι
 ἢ εἵποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορητής.
 Πηλείδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 σύνθεσθ' Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.
 πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον εἶπον, 85
 καί τέ με νεικείεσκον· ἐγὼ δ' οὐκ αἵτιός εἰμι,
 ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῖτις Ἑρινύς,
 οἵτε μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην,
 ἥματι τῷ ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.
 ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ. 90
 πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἀᾶται,
 οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδει
 πίλνεται, ἀλλ' ἄρα ἦγε κατ' ἀνδρῶν κράατα βαίνει
 [βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἕτερόν γε πέδησεν].
 καὶ γὰρ δὴ νύ ποτε Ζεὺς ἄσατο, τόνπερ ἄριστον 95
 ἀνδρῶν ἠδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν
 Ἥρη θῆλυς ἐοῦσα δολοφροσύνης ἀπάτησεν,
 ἥματι τῷ ὅτ' ἔμελλε βίην Ἡρακληεῖν
 Ἀλκμήνῃ τέξεσθαι εὖστεφάνῳ ἐνὶ Θήβῃ.
 ἦτοι ὅγ' εὐχόμενος μετέφη πάντεσσι θεοῖσιν. 100
 'κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαί τε θέαιναι,
 ὄφρ' εἵπω τά με θυμὸς ἐνὶ στήθεσσιν ἀνώγει.
 σήμερον ἄνδρα φόωσδε μογοστόκος Εἰλείθυια
 ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,
 τῶν ἀνδρῶν γενεῆς οἴθ' αἵματος ἐξ ἐμεῦ εἰσὶν.' 105
 τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη.
 'ψευστήσεις, οὐδ' αὖτε τέλος μύθῳ ἐπιθήσεις.
 εἰ δ' ἄγε νῦν μοι ὅμοσον, Ὀλύμπιε, καρτερὸν ὄρκον,
 ἦ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
 ὅς κεν ἐπ' ἥματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς 110
 τῶν ἀνδρῶν οὐ σῆς ἐξ αἵματός εἰσι γενέθλης.'

ὥς ἔφατο · Ζεὺς δ' οὐτί δολοφροσύνην ἐνόησεν,
 ἀλλ' ὅμοσεν μέγαν ὄρκον, ἔπειτα δὲ πολλὸν ἀάσθη.
 Ἦρῃ δ' αἶξασα λίπεν ρίον Οὐλύμποιο,
 καρπαλίμως δ' ἵκετ' Ἄργος Ἀχαιϊκόν, ἐνθ' ἄρα ἤδη 115
 ἰφθίμην ἄλοχον Σθενέλου Περσηϊάδαο.
 ἥ δ' ἐκύει φίλον υἱόν, ὃ δ' ἔβδομος ἐστήκει μείς ·
 ἐκ δ' ἄγαγε πρὸ φόωσδε καὶ ἡλιτόμηνον ἐόντα,
 Ἀλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' Εἰλειθυίας.
 αὐτὴ δ' ἀγγελέουσα Δία Κρονίωνα προσήυδα. 120
 'Ζεῦ πάτερ, ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω.
 ἤδη ἀνὴρ γέγον' ἐσθλός, ὃς Ἀργείοισιν ἀνάξει,
 Εὐρυσθεύς, Σθενέλοιο πάϊς Περσηϊάδαο,
 σὸν γένος · οὐ οἱ ἀεικὲς ἀνασσέμεν Ἀργείοισιν.'
 ὥς φάτο, τὸν δ' ἄχος ὀξὺ κατὰ φρένα τύψε βαθεῖαν. 125
 αὐτίκα δ' εἶλ' Ἀθην κεφαλῆς λιπαροπλοκάμοιο
 χώμενος φρεσὶν ἦσι, καὶ ὥμοσε καρτερὸν ὄρκον
 μή ποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 αὐτὶς ἐλεύσεσθαι Ἀθην, ἢ πάντας ἀᾶται.
 ὥς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος 130
 χειρὶ περιστρέψας · τάχα δ' ἵκετο ἔργ' ἀνθρώπων.
 τὴν αἰεὶ στενάχεςχ', ὅθ' ἐὼν φίλον υἱὸν ὄρῳτο
 ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθῆος ἀέθλων.
 ὥς καὶ ἐγὼν, ὅτε δ' αὖτε μέγας κορυθαίολος Ἔκτωρ
 Ἀργείους ὀλέκεσκεν ἐπὶ πρύμνησι νέεσσιν, 135
 οὐ δυνάμην λελαθέσθ' ἄτης, ἣ πρῶτον ἀάσθη.
 ἀλλ' ἐπεὶ ἀασάμην καί μεν φρένας ἐξέλετο Ζεὺς,
 ἀψ' ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα ·
 ἀλλ' ὅρσευ πόλεμόνδε, καὶ ἄλλους ὀρνυθι λαούς.
 δῶρα δ' ἐγὼν ὅδε πάντα παρασχεῖν, ὅσσα τοι ἐλθὼν 140
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς.
 εἰ δ' ἐθέλεις, ἐπίμεινον, ἐπειγόμενός περ Ἄρηος ·

δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἐλόντες
οἴσουσ', ὄφρα ἴδῃαι ὅ τοι μενοεικέα δώσω."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς · 145

“ Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
δῶρα μὲν, αἶ κ' ἐθέλησθα, παρασχέμεν, ὥς ἐπιεικές,
ἦτ' ἐχέμεν · πάρα σοί. νῦν δὲ μνησώμεθα χάρμης
αἶψα μάλ' · οὐ γὰρ χρή κλοτοπεύειν ἐνθάδ' ἐόντας
οὐδὲ διατρίβειν · ἔτι γὰρ μέγα ἔργον ἄρεκτον · 150
ὥς κέ τις αὖτ' Ἀχιλῆα μετὰ πρῶτοισιν ἴδῃται
ἐγχεῖ χαλκείῳ Τρώων ὀλέκοντα φάλαγγας.
ὧδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς ·
“ μὴ δ' οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ, 155
νήστιας ὅτρυνε προτὶ Ἴλιον νῆας Ἀχαιῶν
Τρωσὶ μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
φύλοπις, εὔτ' ἂν πρῶτον ὁμιλήσωσι φάλαγγες
ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν.
ἀλλὰ πάσασθαι ἄνωχθι θοῆς ἐπὶ νηυσὶν Ἀχαιοὺς 160
σίτου καὶ οἴνοιο · τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
οὐ γὰρ ἀνὴρ πρόπαν ἡμᾶρ ἐς ἡέλιον καταδύντα
ἄκμηνος σίτοιο δυνήσεται ἅντα μάχεσθαι ·
εἴπερ γὰρ θυμῷ γε μενοινάα πολεμίζειν,
ἀλλά τε λάθρῃ γυῖα βαρύνεται, ἥδὲ κιχάνει 165
δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἰόντι.
ὃς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδώδῃς
ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζῃ,
θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσὶν, οὐδέ τι γυῖα
πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο. 170
ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωχθι
ὀπλεσθαι · τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων

οἷσέτω ἐς μέσσην ἀγορὴν, ἵνα πάντες Ἀχαιοὶ
 ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῇσιν ἱανθῆς.
 ὁμνυέτω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστάς, 175
 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι·
 [ἢ θέμις ἐστίν, ἄναξ, ἢτ' ἀνδρῶν ἢτε γυναικῶν·]
 καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἴλαος ἔστω.
 αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω
 πιεῖρη, ἵνα μή τι δίκης ἐπιδευὲς ἔχῃσθα. 180
 Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιοτέρος καὶ ἐπ' ἄλλῳ
 ἔσσεαι· οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα
 ἄνδρ' ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπήνῃ.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “χαίρω σεῦ, Λαερτιάδῃ, τὸν μῦθον ἀκούσας· 185
 ἐν μοίρῃ γὰρ πάντα διίκεο καὶ κατέλεξας.
 ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,
 οὐδ' ἐπιорκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεὺς
 μιμνέτω αὖθι τέως, ἐπειγόμενός περ Ἀρης·
 μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὅφρα κε δῶρα 190
 ἐκ κλισίῃς ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν.
 σοὶ δ' αὐτῷ τὸδ' ἐγὼν ἐπιτέλλομαι ἡδὲ κελεύω·
 κρινάμενος κούρητας ἀριστῆας Παναχαιῶν
 δῶρα ἐμῆς παρὰ νηὸς ἐνείκέμεν, ὅσς' Ἀχιλῆϊ
 χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναικάς. 195
 Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 κάπρον ἐτοιμασάτω, τάμειν Δίί τ' Ἡελίῳ τε.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἄλλοτέ περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι, 200
 ὅππότε τις μεταπαυσωλὴ πολέμοιο γένηται
 καὶ μένος οὐτόσον ῥῆσιν ἐνὶ στήθεσσι ἐμοῖσιν.
 νῦν δ' οἱ μὲν κέεται δεδαῦγμένοι, οὓς ἐδάμασσευ

Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν,
 ὑμεῖς δ' ἐς βρωτὺν ὀτρύνετον. ἦ τ' ἂν ἔγωγε 205
 νῦν μὲν ἀνώγοιμι πτολεμίζειν υἱας Ἀχαιῶν
 νήστιας ἀκμήνους, ἅμα δ' ἠελίῳ καταδύντι
 τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λώβην.
 πρὶν δ' οὕπως ἂν ἔμοιγε φίλον κατὰ λαιμὸν ἰεῖη
 οὐ πόσις οὐδὲ βρώσις, ἐταίρου τεθνηῶτος, 210
 ὅς μοι ἐνὶ κλισίῃ δεδαῖγμένος ὀξείῃ χαλκῷ
 κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἐταῖροί
 μύρονται· τό μοι οὔτι μετὰ φρεσὶ ταῦτα μέμηλεν,
 ἀλλὰ φόνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀνδρῶν."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς· 215

“ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
 ἔγχει, ἐγὼ δέ κε σείῳ νοήματί γε προβαλοίμην
 πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν. 220
 αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
 ἦστε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,
 ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα
 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
 γαστέρι δ' οὕπως ἔστι νέκυν πενθῆσαι Ἀχαιοῦς· 225
 λήν γὰρ πολλοὶ καὶ ἐπήτριμοι ἥματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;
 ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὅς κε θάνῃσιν,
 νηλέα θυμὸν ἔχοντας, ἐπ' ἥματι δακρύσαντας·
 ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται, 230
 μεμνήσθαι πόσιος καὶ ἐδητύος, ὅφρ' ἔτι μᾶλλον
 ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμές αἰεὶ,
 ἐσσάμενοι χροῖ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην

λαῶν ὄτρυντὺν ποτιδέγμενος ἰσχαναάσθω ·
 ἦδε γὰρ ὄτρυντὺς κακὸν ἔσσεται, ὅς κε λήπεται 235
 νηυσὶν ἐπ' Ἀργείων · ἀλλ' ἀθρόοι ὀρμηθέντες
 Τρῶσιν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἀρηα."

Ἡ καὶ Νέστορος νῆας ὀπάσσατο κυδαλίμοιο,
 Φυλείδην τε Μέγητα Θόαντά τε Μηριόνην τε
 καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον. 240

βὰν δ' ἵμεν ἐς κλισίην Ἀγαμέμνωνος Ἀτρείδαο.
 αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον ·
 ἐπτὰ μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,
 αἶθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους ·
 ἐκ δ' ἄγον αἶψα γυναῖκας ἀμύμονα ἔργα ἰδυίας 245
 ἔπτ', ἀτὰρ ὀγδοάτην Βρισηΐδα καλλιπάρηον.

χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα
 ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν ·
 καὶ τὰ μὲν ἐν μέσση ἀγορῇ θέσαν, ἂν δ' Ἀγαμέμνων
 ἵστατο · Ταλθύβιος δὲ θεῶ ἑναλίγκιος αὐδὴν 250
 κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.

Ἀτρείδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἶεν ἄωρτο,
 κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχὼν
 εὐχετο · τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ 255
 Ἀργεῖοι, κατὰ μοῖραν, ἀκούοντες βασιλῆος.

εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν ·

“Ἰστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,
 Γῇ τε καὶ Ἡέλιος καὶ Ἑρινύες, αἶθ' ὑπὸ γαῖαν
 ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόςσῃ, 260
 μὴ μὲν ἐγὼ κούρη Βρισηΐδι χεῖρ' ἐπενεῖκαι,
 οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου ·
 ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμῇσιν.
 εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν

πολλὰ μάλ', ὅσσα διδοῦσιν ὅτις σφ' ἀλίτῃται ὁμόσ-
 σας." 265

Ἡ καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεΐ χαλκῷ·
 τὸν μὲν Ταλθύβιος πολιῆς ἀλὸς ἐς μέγα λαῖτμα
 ῥίψ' ἐπιδινήσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεὺς
 ἀνστὰς Ἀργείοισι φιλοπτολέμοισι μετηύδα·

“Ζεῦ πάτερ, ἦ μεγάλας ἄτας ἀνδρεσσι διδοῖσθα. 270
 οὐκ ἂν δήποτε θυμὸν ἐνὶ στήθεσσι ἐμοῖσιν
 Ἀτρεΐδης ὥρινε διαμπερές, οὐδέ κε κούρην
 ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθι Ζεὺς
 ἤθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηα.” 275

Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος,
 δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,
 βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο·
 καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας, 280
 ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγαυοί.

Βρισηΐς δ' ἄρ' ἔπειτ', ἱκέλη χρυσέῃ Ἀφροδίτῃ,
 ὥς ἴδε Πάτροκλον δεδαϊγμένον ὀξεί χαλκῷ,
 ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσεν
 στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
 εἶπε δ' ἄρα κλαίουσα γυνὴ εἰκυῖα θεῇσιν·

“Πάτροκλέ μοι δειλῇ πλείστον κεχαρισμένε θυμῷ,
 ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθεν ἰοῦσα,
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
 ἄψ' ἀνιοῦσ'· ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεῖ. 290
 ἀνδρα μέν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
 εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξεί χαλκῷ,
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
 κηδείους, οἳ πάντες ὀλέθριον ἡμαρ ἐπέσπον.

οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὤκυνς Ἀχιλλεὺς
 ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος, 296
 κλαίειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο
 κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν
 ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν.
 τῷ σ' ἄμοτον κλαίω τεθνηότα μείλιχον αἰεῖ." 300

ᾧ ὣς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες,
 Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη.
 αὐτὸν δ' ἀμφὶ γέροντες Ἀχαιῶν ἡγερέθοντο
 λισσόμενοι δειπνῆσαι· ὁ δ' ἡρνεῖτο στεναχίζων·

“ Λίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπείθεθ' ἐταίρων,
 μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος 306
 ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἶνὸν ἰκάνει.
 δύντα δ' ἐς ἡέλιον μενέω καὶ τλήσομαι ἔμπης.”

ᾧ ὣς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,
 δοιῶ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς, 310
 Νέστωρ Ἰδομενεύς τε γέρων θ' ἵππηλάτα Φοῖνιξ,
 τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
 τέρπετο, πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
 μνησάμενος δ' ἀδινῶς ἀνενείκατο φώνησέν τε·

“ Ἡ ῥά νύ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ'
 ἐταίρων, 315

αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
 αἶψα καὶ ὀτραλέως, ὅποτε σπερχοίατ' Ἀχαιοὶ
 Τρῳσὶν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
 νῦν δὲ σὺ μὲν κεῖσαι δεδαῖγμένος, αὐτὰρ ἐμὸν κῆρ
 ἄκμηνον πόσις καὶ ἐδητύος, ἔνδον ἐόντων, 320
 σῇ ποθῇ. οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,
 οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
 ὅς που νῦν Φθίῃφι τέρεν κατὰ δάκρυον εἴβει
 χήτεϊ τοιοῦδ' υἱός· ὁ δ' ἀλλοδαπῷ ἐνὶ δήμῳ

εἵνεκα ῥιγεδανῆς Ἑλένης Τρωσὶν πολεμίζω · 325
 ἢ ἐπὶ τὸν ὃς Σκύρῳ μοι ἔνι τρέφεται φίλος υἱός.
 [εἴ που ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.]
 πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσι νύλλει
 οἶον ἐμὲ φθίσεσθαι ἀπ' Ἀργεὸς ἵπποβότοιο
 αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίηνδε νέεσθαι, 330
 ὥς ἂν μοι τὸν παῖδα θοῇ ἐνὶ νηὶ μελαίνῃ
 Σκυρόθεν ἐξαγάγοις καὶ οἱ δείξειας ἕκαστα,
 κτῆσιν ἐμὴν δμῳάς τε καὶ ὑψερεφές μέγα δῶμα.
 ἤδη γὰρ Πηληϊά γ' οἶομαι ἢ κατὰ πᾶμπαν
 τεθνάμεν, ἢ που τυτθὸν ἔτι ζῶοντ' ἀκάχησθαι 335
 γήραϊ τε στυγερῷ, καὶ ἐμὴν ποτιδέγμενον αἰεὶ
 λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθεται."

Ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,
 μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπον.
 μυρομένους δ' ἄρα τούσγε ἰδὼν ἐλέησε Κρονίων, 340
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα ·

"Τέκνον ἐμόν, δὴ πᾶμπαν ἀποίχεται ἀνδρὸς ἐῆος.
 ἢ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς;
 κείνος ὅγε προπάροιθε νεῶν ὀρθοκραιράων
 ἦσται ὀδυρόμενος ἕταρον φίλον · οἱ δὲ δὴ ἄλλοι 345
 οἴχονται μετὰ δεῖπνον, ὃ δ' ἄκμηρος καὶ ἄπαστος.
 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν
 στάξον ἐνὶ στήθεσσ', ἵνα μή μιν λιμὸς ἵκηται."

Ὡς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην ·
 ἢ δ' ἄρπη εἰκυῖα τανυπτέρυγι λιγυφώνῳ, 350
 οὐρανοῦ ἐκ κατέπαλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ
 αὐτίκα θωρήσσοντο κατὰ στρατόν · ἢ δ' Ἀχιλλῆϊ
 νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν
 στάξ', ἵνα μή μιν λιμὸς ἀτερπῆς γούναθ' ἵκοιτο,
 αὐτὴ δὲ πρὸς πατρός ἐρισθενέος πυκινὸν δῶ 355

ὥχετο. τοὶ δ' ἀπάνευθε νέων ἔχέοντο θοάων.
 ὥς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται,
 ψυχραί, ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας,
 ὥς τότε ταρφειαὶ κόρυθες λαμπρὸν γανόωσαι
 νηῶν ἐκφορέοντο, καὶ ἀσπίδες ὀμφαλόεσσαι 360
 θώρηκές τε κραταιγύαλοι καὶ μείλινα δοῦρα.
 αἴγλη δ' οὐρανὸν ἶκε, γέλασσε δὲ πᾶσα περὶ χθὼν
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὥρνυτο ποσσὶν
 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.
 [τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε· τῷ δέ οἱ ὅσσε 365
 λαμπέσθην ὥσει τε πυρὸς σέλας, ἐν δέ οἱ ἦτορ
 δύν' ἄχος ἄτλητον· ὁ δ' ἄρα Τρῶσιν μενεαίνων
 δύσετο δῶρα θεοῦ, τὰ οἱ Ἕφαιστος κάμε τεύχων.]
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 370
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 εἵλετο, τοῦ δ' ἀπάνευθε σέλας γένετ' ἡϋτε μήνης.
 ὥς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήῃ 375
 καιομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφιν
 σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 ὥς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανε
 καλοῦ δαιδαλέου· περὶ δὲ τρυφάλειαν αἰείρας 380
 κρατὶ θέτο βριαρὴν· ἥ δ' ἀστήρ ὥς ἀπέλαμπεν
 ἵππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι
 χρύσεαι, ἃς Ἕφαιστος ἵει λόφον ἀμφὶ θαμειάς.
 πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,
 εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυνῖα· 385
 τᾶ δ' εὖτε πτερὰ γίγνετ', ἄειρε δὲ ποιμένα λαῶν.

ἐκ δ' ἄρα σύριγγος πατρώϊον ἐσπάσατ' ἔγχος,
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων 390
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
 ἵππους δ' Αὐτομέδων τε καὶ Ἄλκιμος ἀμφιέποντες
 ζεύγνυον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινοὺς
 γαμφηλῆς ἔβαλον, κατὰ δ' ἠνία τείναν ὀπίσσω
 κολλητὸν ποτὶ δίφρον. ὁ δὲ μάστιγα φαεινὴν 395
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιιν ἀνόρουσεν,
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
 τεύχεσιν παμφαίνων ὥστ' ἠλέκτωρ Ὑπερίων.
 σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·

“Ξάνθε τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Ποδάργης,
 ἄλλως δὴ φράζεσθε σαωσέμεν ἠνιοχῆα 401
 ἀψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἐῶμεν πολέμοιο,
 μηδ' ὥς Πάτροκλον λίπετ' αὐτοῦ τεθνηῶτα.”

Τὸν δ' ἄρ' ὑπὸ ζυγόφι προσέφη πόδας αἰόλος ἵππος
 Ξάνθος, ἄφαρ δ' ἤμυσε καρήατι· πᾶσα δὲ χαίτη 405
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὔδας ἵκανε·
 αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·

“Καὶ λῖν σ' ἔτι νῦν γε σαώσομεν, ὄβριμ' Ἀχιλλεῦ·
 ἀλλὰ τοι ἐγγύθεν ἡμαρ ὀλέθριον· οὐδέ τοι ἡμεῖς
 αἵτιοι, ἀλλὰ θεός τε μέγας καὶ Μοῖρα κραταιή. 410
 οὐδὲ γὰρ ἡμετέρη βραδυτῆτί τε νωχελίῃ τε
 Τρώες ἀπ' ὅμοιιν Πατρόκλου τεύχε' ἔλοντο·
 ἀλλὰ θεῶν ὄριστος, ὃν ἠΰκομος τέκε Λητώ,
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκεν.
 νῶϊ δὲ καί κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν, 415
 ἦνπερ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῷ
 μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἴφι δαμῆναι.”

ὣς ἄρα φωνήσαντος Ἑρινύες ἔσχεθον αὐδήν.
τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“Ξάνθε, τί μοι θάνατον μαντεύει; οὐδέ τί σε χρή. 420
εὖ νύ τοι οἶδα καὶ αὐτός, ὃ μοι μόρος ἐνθάδ' ὀλέσθαι,
νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπηγ
οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.”

Ἡ ῥα καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

Ο Μ Η Ρ Ο Υ

ΙΛΙΑΔΟΣ Υ.

HOMER'S ILIAD.

BOOK XX.

Θεομαχία.

Ὡς οἱ μὲν παρὰ νηυσὶ κορωνίσιν θωρήσσοντο
ἀμφὶ σέ, Πηλέος υἱέ, μάχης ἀκόρητον Ἀχαιοί,
Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο.

Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
κρατὸς ἀπ' Οὐλύμποιο πολυπτύχου· ἡ δ' ἄρα πάντα 5
φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
οὔτε τις οὔν ποταμῶν ἀπέην, νόσφ' Ὀκεανοῖο,
οὔτ' ἄρα νυμφάων, αἴτ' ἄλσεα καλὰ νέμονται
καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.

ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο 10
ξεστῆς αἰθούσῃσιν ἐνίζανον, ἃς Διὶ πατρὶ
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν.

ὥς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' ἐνοσίχθων
νηκούστησε θεᾶς, ἀλλ' ἐξ ἁλὸς ἦλθε μετ' αὐτούς,
ἶξε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλήν. 15

“Τίπτ' αὖτ', ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσσας;
ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδην.”

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς ·
 “ ἔγνωσ, ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλήν, 20
 ὦν ἔνεκα ξυνάγειρα · μέλουσί μοι ὀλλύμενοί περ.
 ἀλλ' ἦτοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμποιο
 ἤμενος, ἐνθ' ὀρώων φρένα τέρψομαι · οἱ δὲ δὴ ἄλλοι
 ἔρχεσθ' ὄφρ' ἂν ἵκησθε μετὰ Τρῶας καὶ Ἀχαιοὺς,
 ἀμφοτέροισι δ' ἀρήγεθ', ὅπη νόος ἐστὶν ἐκάστου. 25
 εἰ γὰρ Ἀχιλλεὺς οἷος ἐπὶ Τρώεσσι μαχεῖται,
 οὐδὲ μίνυνθ' ἔξουσι ποδώκεα Πηλείωνα.
 καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρώοντες ·
 νῦν δ', ὅτε δὴ καὶ θυμὸν ἐταίρου χῶεται αἰνῶς,
 δεῖδω μὴ καὶ τείχος ὑπὲρ μόρον ἐξαλαπάξῃ.” 30

“Ὡς ἔφατο Κρονίδης, πόλεμον δ' ἀλῖαστον ἔγειρεν.
 βὰν δ' ἵμεναι πόλεμόνδε θεοί, δίχα θυμὸν ἔχοντες ·
 “Ἡρῃ μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη
 ἡδὲ Ποσειδάων γαίήοχος ἡδ' ἐριούνης
 Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμησι κέεασται · 35
 “Ἡφαιστος δ' ἅμα τοῖσι κίε σθένει βλεμεαίνων,
 χωλεύων, ὑπὸ δὲ κνήμαι ῥῶοντο ἀραιαί.
 ἐς δὲ Τρῶας Ἄρης κορυθαίολος, αὐτὰρ ἅμ' αὐτῷ
 Φοῖβος ἀκερσεκόμης ἡδ' Ἀρτεμις ἰοχέαιρα
 Λητώ τε Ξάνθος τε φιλομμειδῆς τ' Ἀφροδίτη. 40

Εἷως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
 τόφρα δ' Ἀχαιοὶ μὲν μέγα κύδανον, οὔνεκ' Ἀχιλλεὺς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς ·
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἑκάστων,
 δειδιότας, ὅθ' ὀρώοντο ποδώκεα Πηλείωνα 45
 τεύχεσι λαμπόμενον, βροτολοιγῷ ἴσον Ἀρηϊ.
 αὐτὰρ ἐπεὶ μεθ' ὅμιλον Ὀλύμπιοι ἤλυθον ἀνδρῶν,
 ὦρτο δ' Ἑρὶς κρατερὴ λαοσσόος, αἶε δ' Ἀθήνη,
 στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,

ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὖτει. 50

αὖτε δ' Ἄρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,
ὄξυ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
ἄλλοτε παρ Σιμόεντι θεῶν ἐπὶ Καλλικολώνῃ.

Ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
σύμβalon, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεῖαν. 55

δεινὸν δὲ βρόντησε πατήρ ἀνδρῶν τε θεῶν τε
ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξεν
γαῖαν ἀπειρεσίην ὀρέων τ' αἰπρινὰ κάρηνα.
πάντες δ' ἐσσεύοντο πόδες πολυπίδακος Ἰδης
καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν. 60

ἔδδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀἰδωνεύς,
δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μή οἱ ὑπερθευ
γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
σμερδαλέ', εὐρώεντα, τάτε στυγέουσι θεοί περ. 65

τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.
ἦτοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος
ἵστατ' Ἀπόλλων Φοῖβος, ἔχων ἰὰ πτερόεντα,
ἄντα δ' Ἐνναλίιοι θεὰ γλαυκῶπις Ἀθήνη·
Ἥρη δ' ἀντέστη χρυσηλάκατος κελαδεινὴ 70

Ἄρτεμις ἰοχέαιρα, κασιγνήτη ἐκάτοιο·
Λητοῖ δ' ἀντέστη σῶκος ἐριούνιος Ἑρμῆς,
ἄντα δ' ἄρ' Ἑφαίστοιο μέγας ποταμὸς βαθυδίνης,
ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Ὡς οἱ μὲν θεοὶ ἄντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς 75
Ἑκτορος ἄντα μάλιστα λιλαίετο δύναι ὄμιλον
Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἐ θυμὸς ἀνώγει
αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.
Λινείαν δ' ἰθὺς λαοσσόος ὦρσεν Ἀπόλλων
ἀντία Πηλείωνος, ἐνήκε δέ οἱ μένος ἦψ'· 80

υίει δὲ Πριάμοιο Λυκάονι εἷσατο φωνήν ·
τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων ·

“ Αἰνεία, Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,
ἄς Τρώων βασιλεῦσιν ὑπέσχεο οἶνοποτάζων,
Πηλείδew Ἀχιλλῆος ἐναντίβιον πολεμίζειν ;” 85

Τὸν δ' αὖτ' Αἰνείας ἀπαμειβόμενος προσέειπεν ·
“ Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις
ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι ;
οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντ' Ἀχιλλῆος
στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90
ἐξ Ἰδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησιν,
πέρσε δὲ Λυρνησσὸν καὶ Πήδασον · αὐτὰρ ἐμὲ Ζεὺς
εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαιψηρά τε γούνα.
ἦ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
ἦ οἱ πρόσθεν ἰοῦσα τίθει φάος ἡδ' ἐκέλευεν 95
ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
τῷ οὐκ ἔστ' Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι ·
αἰεὶ γὰρ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει.
καὶ δ' ἄλλως τοῦγ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει
πρὶν χροὸς ἀνδρομέοιο διελθεῖν. εἰ δὲ θεός περ 100
ἴσον τείνειεν πολέμου τέλος, οὐ μὲ μάλα ῥέα
νικήσει, οὐδ' εἰ παγχάλκεος εὐχεται εἶναι.”

Τὸν δ' αὖτε προσέειπεν ἄναξ Διὸς υἱός, Ἀπόλλων ·
“ ἥρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν
εὐχεο · καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης 105
ἐκγεγάμεν, κείνος δὲ χερείονος ἐκ θεοῦ ἐστίν.
ἦ μὲν γὰρ Διὸς ἐσθ', ἦ δ' ἐξ ἀλίοιο γέροντος.
ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν
λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ.”

“Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν, 110
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ.

οὐδ' ἔλαθ' Ἀγχίσαιο πάϊς λευκώλενον Ἥρην
 ἀντία Πηλείωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 ἥ δ' ἄμνυδις στήσασα θεοὺς μετὰ μῦθον ἔειπεν·

“Φράζεσθον δὴ σφῶϊ, Ποσειδάον καὶ Ἀθήνη,
 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα. 115

Λινείας ὃδ' ἔβη κεκορυθμένος αἶθοπι χαλκῷ
 ἀντία Πηλείωνος, ἀνῆκε δὲ Φοῖβος Ἀπόλλων·
 ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω
 αὐτόθεν· ἥ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ 120

παρσταίῃ, δοίῃ δὲ κράτος μέγα, μηδέ τι θυμῷ
 δευέσθω, ἵνα εἰδῇ ὃ μιν φιλέουσιν ἄριστοι
 ἀθανάτων, οἳ δ' αὖτ' ἀνεμώλιοι οἷ τὸ πάρος περ
 Τρῶσιν ἀμύνουσιν πόλεμον καὶ δηϊοτήτα.

πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιόωντες 125
 τῆσδε μάχης, ἵνα μή τι μετὰ Τρώεσσι πάθῃσιν
 σήμερον· ὕστερον αὖτε τὰ πείσεται ἄσσα οἳ Αἴσα
 γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ.

εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὁμφῆς,
 δείσετ' ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ 130
 ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.”

Τὴν δ' ἡμεΐβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 “Ἥρην, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρή.
 οὐκ ἂν ἔγωγ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι
 [ἡμέας τοὺς ἄλλους, ἐπειὴ πολὺ φέρτεροί εἰμεν]· 135

ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κιόντες
 ἐκ πάτου ἐς σκοπιήν, πόλεμος δ' ἀνδρεσσι μελήσει.
 εἰ δέ κ' Ἄρης ἀρχῶσι μάχης ἢ Φοῖβος Ἀπόλλων,
 ἢ Ἀχιλῆϊ ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,
 αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόφι νεῖκος ὀρεῖται 140
 φυλόπιδος· μάλα δ' ὦκα διακρινθέντας οἶω
 ἄψ' ἵμεν Οὐλυμπόνδε, θεῶν μεθ' ὁμήγυριν ἄλλων,
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίῃφι δαμέντας.”

ὣς ἄρα φωνήσας ἠγήσατο κυανοχαίτης
 τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο, 145
 ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 ποίεον, ὅφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλέαιτο,
 ὅππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίουνδε.

ἔνθα Ποσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι,
 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὤμοισιν ἔσαντο · 150
 οἱ δ' ἐτέρωσε καθίζον ἐπ' ὀφρύσι Καλλικολώνης
 ἀμφὶ σέ, ἥϊε Φοῖβε, καὶ Ἄρηα πτολίπορθον.

ὥς οἱ μὲν ῥ' ἐκάτερθε καθείατο μητιόωντες
 βουλὰς · ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
 ὤκνεον ἀμφοτέρω, Ζεὺς δ' ἤμενος ὕψι κέλευεν. 155

Τῶν δ' ἅπαν ἐπλήσθη πεδίον, καὶ λάμπετο χαλκῶ,
 ἀνδρῶν ἠδ' ἵππων · κάρκαιρε δὲ γαῖα πόδεσσιν
 ὀρυνμένων ἀμυδῖς. δύο δ' ἀνέρες ἔξοχ' ἄριστοι
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι,
 Αἰνείας τ' Ἀγχισιιάδης καὶ δῖος Ἀχιλλεύς. 160

Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,
 νευστάζων κόρυθι βριαρῇ · ἀτὰρ ἀσπίδα θοῦριν
 πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
 Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ὦρτο, λέων ὥς
 σίντης, ὄντε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν 165

ἀγρόμενοι, πᾶς δῆμος · ὁ δὲ πρῶτον μὲν ἀτίζων
 ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηϊθῶν αἰζηῶν
 δουρὶ βάλη, ἐάλη τε χανών, περί τ' ἀφρὸς ὀδόντας
 γίγνεται, ἐν δέ τέ οἱ κραδίη στένει ἄλκιμον ἦτορ,
 οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν 170

μαστίεται, ἐὲ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,
 γλαυκῖόν δ' ἰθὺς φέρεται μένει, ἣν τινα πέφνη
 ἀνδρῶν, ἣ αὐτὸς φθίεται πρώτῳ ἐν ὀμίλῳ ·
 ὥς Ἀχιλῆ' ὥτρυνε μένος καὶ θυμὸς ἀγῆνωρ

ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνεΐαο. 175

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·

“ Αἰνεΐα, τί σὺ τόσσον ὀμίλου πολλὸν ἐπελθὼν
ἔστης ; ἦ σέγε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει
ἐλπόμενον Τρώεσσιν ἀνάξιν ἵπποδάμοισιν 180

τιμῆς τῆς Πριάμου ; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίξης,
οὐ τοι τοῦνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει·
εἰσὶν γάρ οἱ παῖδες, ὁ δ' ἐμπεδος οὐδ' ἀεσίφρων.
ἦ νύ τί τοι Τρῶες τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι, 185

αἶ κεν ἐμὲ κτείνῃς ; χαλεπῶς δέ σ' ἔολπα τὸ ρέξειν.
ἤδη μὲν σέγε φημὶ καὶ ἄλλοτε δουρὶ φοβῆσαι.
ἦ οὐ μέμνη ὅτε πέρ σε βοῶν ἄπο, μῶνον ἔοντα,
σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσιν
καρπαλίμως ; τότε δ' οὔτι μετατροπαλίζεο φεύγων. 190

ἐνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
πέρσα, μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί,
ληϊάδας δὲ γυναῖκας, ἐλεύθερον ἡμαρ ἀπούρας,
ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
ἀλλ' οὐ νῦν σε ρύεσθαι ὀίομαι, ὥς ἐνὶ θυμῷ 195

βάλλεαι· ἀλλὰ σ' ἐγὼγ' ἀναχωρήσαντα κελεύω
ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἴστας ἐμεῖο,
πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνων.”

Τὸν δ' αὖτ' Αἰνεΐας ἀπαμείβετο φώνησέν τε·

“ Πηλεΐδη, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὥς 200
ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κερτομίας ἡδ' αἴσυλα μυθήσασθαι.

ἴδμεν τ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,
πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων·
ὄψει δ' οὔτ' ἄρ πω σὺ ἐμοὺς ἴδες οὔτ' ἄρ' ἐγὼ σούς· 205

φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
 μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου ἄλοσύδνης·
 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαο
 εὖχομαι ἐκγεγάμεν, μήτηρ δέ μοί ἐστ' Ἀφροδίτη·
 τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύσονται 210
 σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν
 ὦδε διακρινθέντε μάχης ἔξ ἀπονέεσθαι.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·
 Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς, 215
 κτίσσε δὲ Δαρδανίην, ἐπεὶ οὐπω Ἴλιος ἱρὴ
 ἐν πεδίῳ πέπόλιστο, πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας ὤκεον πολυπίδακος Ἰδης.
 Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 ὃς δὴ ἀφνειότατος γένητο θνητῶν ἀνθρώπων· 220
 τοῦ τρισχίλαιοι ἵπποι ἔλος κάτα βουκολέοντο
 θήλειαι, πώλοισιν ἀγαλλόμεναι ἀταλῆσιν. —
 τᾶων καὶ Βορέης ἠράσσατο βοσκομενάων,
 ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτη·
 αἰ δ' ὑποκυσάμεναι ἔτεκον δυοκαίδεκα πώλους. 225
 αἰ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζείδωρον ἄρουραν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θεὸν οὐδὲ κατέκλων·
 ἀλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης,
 ἄκρον ἐπὶ ῥηγμῖνος ἄλὸς πολιοῖο θέεσκον. —
 Τρῳά δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα· 230
 Τρῳὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 Ἴλός τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
 ὃς δὴ κάλλιστος γένητο θνητῶν ἀνθρώπων·
 τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἶνοχοεῦειν
 κάλλεος εἵνεκα οἶο, ἵν' ἀθανάτοισι μετείη. 235
 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα,

Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πριαμόν τε
 Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὅζον Ἄρηος·
 Ἀσάρακος δὲ Κάπυν, ὃ δ' ἄρ' Ἀγχίσην τέκε παῖδα·
 αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεχ' Ἑκτορα δῖον. 240
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε,
 ὅππως κεν ἐθέλησιν· ὃ γὰρ κάρτιστος ἀπάντων.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς,
 ἑσταότ' ἐν μέσση ὑσμήνῃ δηϊοτήτος. 245
 ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι
 πολλὰ μάλ'· οὐδ' ἂν νηῦς ἐκατόζυγος ἄχθος ἄροιτο.
 στρεπτὴ δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι
 παντοῖοι, ἐπέων δὲ πολὺς νομὸς ἐνθα καὶ ἐνθα.
 ὅπποῖόν κ' εἴπησθα ἔπος, τοῖόν κ' ἐπακούσαιο. 250
 ἀλλὰ τίη ἔριδας καὶ νείκεα νῶϊν ἀνάγκη
 νεικεῖν ἀλλήλοισιν ἐναντίον, ὥστε γυναιῖκας,
 αἵτε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
 νεικεῦσ' ἀλλήλησι μέσσην ἐς ἄγνιαν ἰοῦσαι,
 πόλλ' ἐτεά τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει, 255
 ἀλκῆς δ' οὐ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα
 πρὶν χαλκῷ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε, θᾶσσον
 γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν."

Ἡ ῥα καὶ ἐν δεινῷ σάκει ἤλασεν ὄβριμον ἔγχος,
 σμερδαλέῳ· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ. 260
 Πηλείδης δὲ σάκος μὲν ἀπὸ ἑο χειρὶ παχείῃ
 ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
 ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείαιο,
 νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν
 ὥς οὐ ῥήϊδι' ἐστὶ θεῶν ἐρικυδέα δῶρα 265
 ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.
 οὐδὲ τότε Αἰνείαιο δαΐφρονος ὄβριμον ἔγχος

ῥῆξε σάκος · χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο ·
 ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
 ἦσαν, ἐπεὶ πέντε πτύχας ἦλασε κυλλοποδίων, 270
 τὰς δύο χαλκείας, δύο δ' ἐνδοθι κασσιτέριοι,
 τὴν δὲ μίαν χρυσέην · τῇ ῥ' ἔσχετο μείλινον ἔγχος.

Δεύτερος αὖτ' Ἀχιλεὺς προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἰνείαιο κατ' ἀσπίδα πάντοσ' ἐῖσεν,
 ἄντυγ' ὑπο πρῶτην, ἣ λεπτότατος θέε χάλκός, 275
 λεπτοτάτη δ' ἐπέην ῥινὸς βοός · ἣ δὲ διαπρὸ
 Πηλιδὸς ἦϊξεν μελίη, λάκε δ' ἀσπίς ὑπ' αὐτῆς.
 Αἰνείας δ' ἐάλη καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχευ
 δείσας · ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔστη ἱεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους 280
 ἀσπίδος ἀμφιβρότης · ὁ δ' ἀλευάμενος δόρυ μακρὸν
 ἔστη, καδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν,
 ταρβήσας ὃ οἱ ἄγχι πάγῃ βέλος. αὐτὰρ Ἀχιλλεὺς
 ἐμμεμαὼς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξύ,
 σμερδαλέα ἰάχων · ὁ δὲ χερμάδιον λάβε χειρὶ 285
 Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἷοι νῦν βροτοὶ εἰσ' · ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
 ἔνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ
 ἣ κόρυθ', ἣ δὲ σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,
 τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα, 290
 εἰ μὴ ἄρ' ὀξὺ νόησε Ποσειδάων ἐνοσίχθων.
 αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν ·

“ὦ πόποι, ἣ μοι ἄχος μεγαλήτορος Αἰνείαιο,
 ὃς τάχα Πηλείωνι δαμεῖς Ἀϊδόςδε κάτεισιν,
 πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο, 295
 νήπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.
 ἀλλὰ τίη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
 μὰ ψ ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ

δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν ;
 ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπέκ θανάτου ἀγάγωμεν, 300
 μή πως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεὺς
 τόνδε κατακτείνῃ · μόριμον δέ οἱ ἔστ' ἀλέασθαι,
 ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὀληται
 Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων
 οἱ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν. 305

ἤδη γαρ Πριάμου γενεὴν ἤχθηρε Κρονίων ·
 νῦν δὲ δὴ Αἰνεῖας βίῃ Τρώεσσιν ἀνάξει
 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη ·
 “ ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῆσι νόησον 310
 Αἰνεῖαν, ἣ κέν μιν ἐρύσσειαι, ἣ κεν ἐάσεις
 [Πηλεΐδῃ Ἀχιλῆϊ δαμήμεναι, ἐσθλὸν εἶντα].
 ἦτοι μὲν γὰρ νῶϊ πολέας ὠμόσσαμεν ὄρκους
 πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
 μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἡμαρ, 315
 μῆδ' ὁπότ' ἂν Τροίῃ μαλερῷ πυρὶ πᾶσα δάηται
 δαιομένη, daίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν.”

Αὐτὰρ ἐπεὶ τόγ' ἄκουσε Ποσειδάων ἐνοσίχθων,
 βῆ ῥ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 ἴξε δ' ὅθ' Αἰνεΐας ἦδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς. 320
 αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν,
 Πηλεΐδῃ Ἀχιλῆϊ · ὁ δὲ μελίην εὐχαλκον
 ἀσπίδος ἐξέρυσεν μεγάλῃτορος Αἰνεῖας ·
 καὶ τὴν μὲν προπάραιθε ποδῶν Ἀχιλῆος ἔθηκεν,
 Αἰνεῖαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἰείρας. 325
 πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων
 Αἰνεΐας ὑπὲρ ἄλτο θεοῦ ἀπὸ χειρὸς ὀρούσας,
 ἴξε δ' ἐπ' ἐσχατιὴν πολυαῖκος πολέμοιο,
 ἔνθα τε Καύκωνες πόλεμον μέτα θωρήσσοντο.

τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Αἰνεΐα, τίς σ' ὧδε θεῶν ἀτέοντα κελεύει
ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι,
ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν ;
ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσεται αὐτῷ, 335
μὴ καὶ ὑπὲρ μοῖραν δόμον Ἄϊδος εἰσαφίκηαι.
αὐτὰρ ἐπεὶ κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπη,
θαρσύνσας δὴ ἔπειτα μετὰ πρώτοισι μάχεσθαι·
οὐ μὲν γάρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίζει.”

“Ὡς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340
αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
θεσπεσίην· ὁ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι.
ἔγχος μὲν τόδ' ἐκεῖται ἐπὶ χθονός, οὐδέ τι φῶτα 345
λεύσσω τῷ ἐφέηκα κατακτάμεναι μενεαίνων.
ἦ ῥα καὶ Αἰνεΐας φίλος ἀθανάτοισι θεοῖσιν
ἦεν· ἀτὰρ μιν ἔφην μὰ ψαῦτος εὐχετάσθαι.
ἔρρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350
ἀλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας
τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών.”

Ἦ καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φωτὶ ἐκάστω·
“μηκέτι νῦν Τρώων ἐκὰς ἕστατε, δῖοι Ἀχαιοί,
ἀλλ' ἄγ' ἀνὴρ ἄντ' ἀνδρὸς ἵτω, μεμάτω δὲ μάχεσθαι. 355
ἀργαλέον δέ μοι ἐστί, καὶ ἰφθίμῳ περ εἶναι,
τοσσούσδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι·
οὐδέ κ' Ἄρης, ὅσπερ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
τοσσῆσδ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·
ἀλλ' ὅσσον μὲν ἐγὼ δύναμαι χερσὶν τε ποσὶν τε 360

καὶ σθένει, οὐ μέ τί φημι μεθησέμεν, οὐδ' ἡβαιόν,
ἀλλὰ μάλα στιχὸς εἶμι διαμπερές, οὐδέ τιν' οἶω
Τρώων χαιρήσειν, ὅστις σχεδὸν ἔγχεος ἔλθῃ.”

“Ὡς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἔκτωρ
κέκλεθ' ὁμοκλήσας, φάτο δ' ἵμμεναι ἄντ' Ἀχιλλῆος· 365

“Τρῶες ὑπέρθυμοι, μὴ δείδετε Πηλείωνα.
καί κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
ἔγχεϊ δ' ἀργαλέον, ἐπειὴ πολὺ φέρτεροί εἰσιν.
οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,
ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺν κολούει. 370
τῷ δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἶθωνι σιδήρῳ.”

“Ὡς φάτ' ἐποτρύνων, οἱ δ' ἀντίοι ἔγχε' ἄειραν
Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὦρτο δ' αὐτή.
καὶ τότε ἄρ' Ἔκτορα εἶπε παραστὰς Φοῖβος Ἀπόλ-
λων· 375

“Ἔκτορ, μηκέτι πάμπαν Ἀχιλλῆϊ προμάχιζε,
ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,
μή πῶς σ' ἡὲ βάλη, ἡὲ σχεδὸν ἄορι τύψῃ.”

“Ὡς ἔφαθ', Ἔκτωρ δ' αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν
ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος. 380
ἐν δ' Ἀχιλεὺς Τρώεσσι θόρε, φρεσὶν εἰμένος ἀλκῆν,
σμερδαλέα ἰάχων, πρῶτον δ' ἔλεν Ἰφιτίωνα,
ἐσθλὸν Ὀτρυντείδην, πολέων ἡγήτορα λαῶν,
ὃν νύμφη τέκε νηῖς Ὀτρυντῇ πτολιπόρθῳ
Τρώλῳ ὑπο νιφόεντι, ὅδης ἐν πίωνι δήμῳ· 385
τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ δῖος Ἀχιλλεὺς
μέσσην κακὴν κεφαλὴν· ἢ δ' ἀνδιχα πᾶσα κεάσθη.
δούπησεν δὲ πεσών, ὃ δ' ἐπεύξατο δῖος Ἀχιλλεὺς·

“Κεῖσαι, Ὀτρυντείδη, πάντων ἐκπαγλότατ' ἀνδρῶν·
ἐνθάδε τοι θάνατος, γενεὴ δέ τοί ἐστ' ἐπὶ λίμνῃ 390

Γυγαίη, ὅθι τοι τέμενος πατρῷϊόν ἐστιν,
 "Υλλῶ ἐπ' ἰχθυόεντι καὶ Ἑρμῶ δινήεντι."

Ὡς ἔφατ' εὐχόμενος, τὸν δὲ σκότος ὅσσε κάλυψεν.
 τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις दाτέοντο
 πρώτη ἐν ὑσμίνῃ· ὁ δ' ἐπ' αὐτῷ Δημολέοντα, 395
 ἐσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἱόν,
 νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήου.
 οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
 αἰχμὴ ἰεμένη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα. 400
 Ἴπποδάμαντά δ' ἔπειτα καθ' ἵππων αἶξαντα,
 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρί.
 αὐτὰρ ὁ θυμὸν αἶσθε καὶ ἥρυγεν, ὥς ὅτε ταῦρος
 ἥρυγεν ἐλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα
 κούρων ἐλκόντων· γάννυται δέ τε τοῖς ἐνοσίχθων· 405
 ὥς ἄρα τόνγ' ἐρυγόντα λίπ' ὀστέα θυμὸς ἀγήνωρ·
 αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον
 Πριαμίδην. τὸν δ' οὔτι πατὴρ εἶασκε μάχεσθαι,
 οὔνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,
 καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα· 410
 δὴ τότε νηπιέησι, ποδῶν ἀρετὴν ἀναφαίνων,
 θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
 τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεύς,
 νῶτα παραΐσσοντος, ὅθι ζωστήρος ὀχῆες
 χρύσειοι σύνεχον καὶ διπλὸς ἦν τετο θώρηξ· 415
 ἀντικρὺ δὲ διέσχεν παρ' ὀμφαλὸν ἔγχεος αἰχμῇ,
 γνῦξ δ' ἔριπ' οἰμῶξας, νεφέλη δέ μιν ἀμφεκάλυψεν
 κυανέη, προτὶ οἷ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς.

Ἐκτωρ δ' ὥς ἐνόησε κασίγνητον Πολύδωρον
 ἔντερα χερσὶν ἔχοντα, λιαζόμενον προτὶ γαίῃ, 420
 κάρ ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη

δηρὸν ἐκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλῆϊ
ὄξυ δόρυ κραδάων, φλογὶ εἵκελος. αὐτὰρ Ἀχιλλεὺς
ὥς εἶδ', ὥς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ηὔδα·

“Ἐγγὺς ἀνὴρ ὃς ἐμόν γε μάλιστ' ἐσεμάσσατο θυμόν,
ὃς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἂν ἔτι δὴν 426
ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.”

Ἦ καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἑκτορα δῖον·
“ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.”

Τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἑκτωρ·
“Πηλείδῃ, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὥς 431
ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κερτομίας ἡδ' αἴσυλα μυθήσασθαι.
οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χείρων.
ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται, 435
αἶ κέ σε χειρότερός περ ἐὼν ἅπὸ θυμόν ἔλωμαι
δουρὶ βαλὼν, ἐπειὴ καὶ ἐμόν βέλος ὄξυ πάροιθεν.”

Ἦ ῥα καὶ ἀμπεπαλὼν προΐει δόρυ, καὶ τόγ' Ἀθήνη
πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
ἦκα μάλα ψύξασα· τὸ δ' ἅψ' ἵκεθ' Ἑκτορα δῖον, 440
αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεὺς
ἐμμεμαῶς ἐπόρουσε, κατακτάμεναι μενεαίνων,
σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων
ρεῖα μάλ' ὥστε θεός, ἐκάλυψε δ' ἄρ' ἡέρι πολλῇ.
τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς 445
ἔγχεϊ χαλκείῳ, τρὶς δ' ἡέρα τύψε βαθείαν.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·

“Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
ἦλθε κακόν· νῦν αὖτέ σ' ἐρύσσατο Φοῖβος Ἀπόλλων,
ὃ μέλλεις εὐχέσθαι ἰὼν ἐς δοῦπον ἀκόντων. 451
ἦ θήν σ' ἐξανύω γε, καὶ ὕστερον ἀντιβολήσας,

εἴ ποὺ τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστιν.

νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχείω.”

Ὡς εἰπὼν Δρύοπ’ οὗτα κατ’ αὐχένα μέσσον ἄκοντι ·
ἤριπε δὲ προπάροιθε ποδῶν. ὁ δὲ τὸν μὲν ἔασεν, 456
Δημοῦχον δὲ Φιλητορίδην, ἧῦν τε μέγαν τε,
καὶ γ γόνυ δουρὶ βαλὼν ἠρύκακε · τὸν μὲν ἔπειτα
οὐτάζων ξίφει μεγάλῳ ἐξαίνυτο θυμόν.

αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, υἷε Βίαντος, 460
ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὥσε χαμᾶζε,
τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.

Τρῶα δ’ Ἀλαστορίδην — ὁ μὲν ἀντίος ἤλυθε γούνων,
εἴ πὼς εὖ πεφίδοιτο, λαβὼν, καὶ ζῶν ἀφείη
μηδὲ κατακτείνειεν ὀμηλικίην ἐλεήσας, 465

νήπιος, οὐδὲ τὸ ἤδη, ὃ οὐ πείσεσθαι ἔμελλεν ·
οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ’ ἀγανόφρων,
ἀλλὰ μάλ’ ἐμμεμαώς. ὁ μὲν ἤπτετο χεῖρεσι γούνων
ιέμενος λίσσεσθ’, ὁ δὲ φασγάνῳ οὗτα καθ’ ἦπαρ ·

ἐκ δέ οἱ ἦπαρ ὄλισθεν, ἀτὰρ μέλαν αἶμα κατ’ αὐτοῦ 470
κόλπον ἐνέπλησεν · τὸν δὲ σκότος ὅσσε κάλυψεν
θυμοῦ δευόμενον. ὁ δὲ Μούλιον οὗτα παραστὰς
δουρὶ κατ’ οὖς · εἴθαρ δὲ δι’ οὐατος ἦλθ’ ἐτέροιο
αἰχμῇ χαλκείῃ. ὁ δ’ Ἀγήνορος υἱὸν Ἐχεκλον
μέσσην κακ κεφαλὴν ξίφει ἤλασε κωπήεντι, 475

πάν δ’ ὑπεθερμάνθη ξίφος αἵματι · τὸν δὲ κατ’ ὅσσε
ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.
Δευκαλίωνα δ’ ἔπειθ’, ἵνα τε ξυνέχουσι τένοντες
ἀγκῶνος, τῇ τόνγε φίλης διὰ χειρὸς ἔπειρεν
αἰχμῇ χαλκείῃ · ὁ δέ μιν μένε χεῖρα βαρυνθείς, 480
πρόσθ’ ὀρόων θάνατον · ὁ δὲ φασγάνῳ αὐχένα θείνας
τῇλ’ αὐτῇ πήληκι κάρη βάλε · μυελὸς αὖτε
σφονδυλίων ἐκπαλθ’, ὁ δ’ ἐπὶ χθονὶ κεῖτο τανυσθείς.

αὐτὰρ ὁ βῆ ῥ' ἰέναι μετ' ἀμύμονα Πείρεω υἱόν,
 Ἴριμον, ὃς ἐκ Θρήκης ἐριβώλακος εἰληλούθει· 485

τὸν βάλε μέσσον ἄκοντι, πάγη δ' ἐν πνεύμονι χαλκός,
 ἤριπε δ' ἐξ ὀχέων. ὁ δ' Ἀρηϊθοῦν θεράποντα,
 ἀψ' ἵππους στρέψαντα, μετάφρενον ὀξέϊ δουρὶ
 νύξ', ἀπὸ δ' ἄρματος ὤσε· κυκλήθησαν δέ οἱ ἵπποι.

᾽Ως δ' ἀναμαιμάει βαθέ' ἄγκεα θεσπιδαῆς πῦρ 490
 οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,
 πάντα τε κλονέων ἄνεμος φλόγα εἰλυφάζει,
 ὥς ὅγε πάντα θῦνε σὺν ἔγχεϊ, δαίμονι ἴσος,
 κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.

ὥς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμέτωπους 495
 τριβέμεναι κρὶ λευκὸν εὐκτιμένην ἐν ἄλωῃ,
 ῥίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων,
 ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
 στεῖβον ὁμοῦ νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰ περὶ δίφρον, 500
 ἃς ἄρ' ἀφ' ἱππείων ὀπλέων ραθάμιγγες ἔβαλλον
 αἷ τ' ἀπ' ἐπισσώτρων· ὁ δὲ ἴετο κῦδος ἀρέσθαι
 Πηλείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

Ο Μ Η Ρ Ο Υ

ΙΛΙΑΔΟΣ Φ.

HOMER'S ILIAD.

BOOK XXI.

Μάχη παραποτάμιος.

Ἄλλ' ὅτε δὴ πόρον ἴξον ἐϋρρεῖος ποταμοῖο,
Ξάνθου δινήμεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
ἐνθα διατμήξας τοὺς μὲν πεδίονδε δῖωκεν
πρὸς πόλιν, ἥπερ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
ἡματι τῷ προτέρῳ, ὅτε μαίνετο φαίδιμος Ἔκτωρ · 5
τῇ ῥ' οἷγε προχέοντο πεφυζότες, ἡέρα δ' Ἥρη
πίτνα πρόσθε βαθεῖαν ἐρυκέμεν · ἡμίσεες δὲ
εἰς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίνην,
ἐν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' αἰπὰ ῥέεθρα,
ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον · οἱ δ' ἀλαλητῷ 10
ἔννεον ἐνθα καὶ ἐνθα, ἐλίσσόμενοι περὶ δίνας.
ὥς δ' ὅθ' ὑπὸ ῥιπῆς πυρὸς ἀκρίδες ἡέρεθονται
φευγέμεναι ποταμόνδε · τὸ δὲ φλέγει ἀκάματον πῦρ
ὄρμενον ἐξαίφνης, ταῖ δὲ πτώσσουσι καθ' ὕδωρ
ὥς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήμεντος 15
πλήτο ῥόος κελάδων ἐπιμίξ ἵππων τε καὶ ἀνδρῶν.

Αὐτὰρ ὁ Διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ
κεκλιμένον μυρίκησιν, ὁ δ' ἔσθορε δαίμονι ἴσος,

φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα,
 τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὄρνυτ' αἰκῆς 20
 ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι ὕδωρ.
 ὥς δ' ὑπὸ δελφίνος μεγακήτεος ἰχθύες ἄλλοι
 φεύγοντες πιμπλᾷσι μυχοὺς λιμένος εὐόρμου,
 δειδιότες· μάλα γάρ τε κατεσθίει ὅν κε λάβησιν·
 ὥς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα 25
 πτῶσσον ὑπὸ κρημνούς. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,
 ζωοὺς ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους,
 ποινήν Πατρόκλοιο Μενoitιάδαο θανόντος.
 τοὺς ἐξῆγε θύραζε τεθηπότας ἥϋτε νεβρούς,
 δῆσε δ' ὀπίσσω χεῖρας ἐϋτμήτοισιν ἱμάσιν, 30
 τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσιν,
 δῶκε δ' ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε δαΐζέμεναι μενεαίνων.

Ἐνθ' υἱεῖ Πριάμοιο συνήντετο Δαρδανίδαο
 ἐκ ποταμοῦ φεύγοντι, Λυκάονι, τὸν ῥά ποτ' αὐτὸς 35
 ἦγε λαβὼν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
 ἐννύχιος προμολών· ὁ δ' ἐρινεὸν ὀξεί χαλκῷ
 τάμνε νέους ὄρπηκας, ἵν' ἄρματος ἄντυγες εἶεν·
 τῷ δ' ἄρ' ἀνῶϊστον κακὸν ἦλυθε δῖος Ἀχιλλεύς.
 καὶ τότε μὲν μιν Λῆμνον εὐκτιμένην ἐπέρασσεν 40
 νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκεν·
 κεῖθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
 Ἴμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·
 ἐνθεν ὑπεκπροφυγὼν πατρώϊον ἵκετο δῶμα.
 ἔνδεκα δ' ἡματα θυμὸν ἐτέρπετο οἷσι φίλοισιν 45
 ἐλθὼν ἐκ Λήμνοιο· δυωδεκάτῃ δέ μιν αὐτὶς
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλεν
 πέμψειν εἰς Ἀἶδαο καὶ οὐκ ἐθέλοντα νέεσθαι.
 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς

γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος, 50
ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τεῖρε γὰρ
ιδρῶς

φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι·
ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὐοπερ ἔπεφνον, 55
αὖτις ἀναστήσονται ὑπὸ ζόφου ἡερόεντος,
οἶον δὴ καὶ ὅδ' ἦλθε φυγὼν ὑπο νηλεὲς ἦμαρ,
Λῆμνον ἐς ἡγαθέην πεπερημένος· οὐδέ μιν ἔσχευ
πόντος ἄλὸς πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.
ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο 60
γεύσεται, ὅφρα ἴδωμαι ἐνὶ φρεσὶν ἡδὲ δαείω
ἢ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἢ μιν ἐρύξει
γῇ φυσίζοος, ἥτε κατὰ κρατερόν περ ἐρύκει.”

ὦς ὥρμαινε μένων· ὁ δὲ οἱ σχεδὸν ἦλθε τεθηπώς,
γούνων ἄψασθαι μεμαώς, περὶ δ' ἤθελε θυμῷ 65
ἐκφυγέειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.
ἦτοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεὺς
οὐτάμεναι μεμαώς, ὁ δ' ὑπέδραμε καὶ λάβε γούνων
κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
ἔστη, ἰεμένη χροὸς ἄμεναι ἀνδρομέοιο. 70
αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσετο γούνων,
τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Γουνούμαί σ', Ἀχιλεῦ· σὺ δέ μ' αἶδεο καί μ' ἐλέησον·
ἀντί τοί εἰμ' ἰκέταο, διοτρεφές, αἰδοίοιο. 75
πὰρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτὴν,
ἡματι τῷ ὅτε μ' εἶλες εὐκτιμένη ἐν ἄλῳῃ,
καί μ' ἐπέρασσας ἀνευθεν ἄγων πατρός τε φίλων τε
Λῆμνον ἐς ἡγαθέην, ἐκατόμβοιον δέ τοι ἦλφον.

νῦν δὲ λύμην τρὶς τόσσα πορών· ἥως δέ μοί ἐστιν 80
 ἥδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα
 πολλὰ παθών· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκεν
 μοῖρ' ὀλοή· μέλλω που ἀπεχθέσθαι Διὶ πατρί,
 ὅς μέ σοι αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ 85
 γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος,
 Ἄλτεω, ὃς Λελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
 Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιόεντι.
 τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·
 τῇσδε δύω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
 ἦτοι τὸν πρότοισι μετὰ πρυλέεσσι δάμασσας, 90
 ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξεῖ δουρί·
 νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ οὔτω
 σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἑκτορός εἰμι, 95
 ὅς τοι ἐταῖρον ἔπεφνεν ἐνῆέα τε κρατερόν τε."

Ὡς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς
 λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὅπ' ἄκουσεν·

"Νήπιε, μή μοι ἀποῖνα πιφαύσκειο μηδ' ἀγόρευε·
 πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἴσιμον ἦμαρ, 100
 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
 Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἡδ' ἐπέρασσα.
 νῦν δ' οὐκ ἔσθ' ὅστις θάνατον φύγῃ, ὃν κε θεός γε
 Ἰλίου προπάροιθεν ἐμῆς ἐν χερσὶ βάλησιν,
 καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων. 105
 ἀλλά, φίλος, θάνε καὶ σύ· τίη ὀλοφύρεαι οὕτως;
 κάτθανε καὶ Πάτροκλος, ὅπερ σέο πολλὸν ἀμείνων.
 οὐχ ὀράας οἶος καὶ ἐγὼ καλός τε μέγας τε;
 πατρὸς δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
 ἀλλ' ἐπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή— 110

ἔσσεται ἢ ἥως ἢ δαίλη ἢ μέσον ἡμαρ —
 ὁππότε τις καὶ ἐμεῖο Ἄρει ἐκ θυμὸν ἔληται,
 ἢ ὄγε δουρὶ βαλὼν, ἢ ἀπὸ νευρῆφιν ὀϊστῶ.”

Ὡς φάτο, τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ·
 ἔγχος μὲν ῥ' ἀφέηκεν, ὃ δ' ἔζετο χεῖρε πετάσσας 115
 ἀμφοτέρας. Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξὺ
 τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἴσω
 δὺ ξίφος ἄμφηκες· ὃ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 κέϊτο ταθείς, ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
 τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι,
 καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν· 121

“Ἐνταυθοῖ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλὴν
 αἶμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
 οἴσει δινῆεις εἴσω ἄλὸς εὐρέα κόλπον. 125

θρώσκων τις κατὰ κῦμα μέλαιναν φρίχ' ὑπαῖξει
 ἰχθύς, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν.
 φθείρεσθ', εἰσόκεν ἄστνυ κιχείομεν Ἰλίου ἱρής,
 ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὀπιθεν κεραῖζων.
 οὐδ' ὑμῖν ποταμός περ εὐρροὸς ἀργυροδίνης 130
 ἀρκέσει, ᾧ δὴ δηθὰ πολέας ἱερεύετε ταύρους,
 ζωοὺς δ' ἐν δίνησι καθίετε μώνυχας ἵππους.
 ἀλλὰ καὶ ὥς ὀλέεσθε κακὸν μόρον, εἰσόκε πάντες
 τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
 οὓς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε νόσφιν ἐμεῖο.” 135

Ὡς ἄρ' ἔφη, ποταμός δὲ χολώσατο κηρόθι μᾶλλον,
 ὥρμηεν δ' ἀνὰ θυμὸν ὅπως παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
 τόφρα δὲ Πηλέος υἱός, ἔχων δολιχόσκιον ἔγχος,
 Ἀστεροπαίῳ ἐπᾶλτο κατακτάμεναι μενεαίνων, 140
 υἱεῖ Πηλεγόνο· τὸν δ' Ἀξιὸς εὐρυρέεθρος

γείνατο καὶ Περίβοια, Ἄκεσσαμενοῖο θυγατρῶν
 πρεσβυτάτη· τῇ γάρ ῥα μίγη ποταμὸς βαθυδίνης.
 τῷ ῥ' Ἀχιλεὺς ἐπόρουσεν, ὃ δ' ἀντίος ἐκ ποταμοῖο
 ἔστη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκεν 145
 Ξάνθος, ἐπεὶ κεχόλωτο δαϊκταμένων αἰζηῶν,
 τοὺς Ἀχιλεὺς ἐδάϊζε κατὰ ῥόον οὐδ' ἐλέαιρεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·

“Τίς, πόθεν εἰς ἀνδρῶν, ὃ μεν ἔτλης ἀντίος ἐλθεῖν; 150
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.”

Τὸν δ' αὖ Πηλεγόνος προσεφώνεε φαίδιμος υἱός·
 “Πηλεΐδη μεγάθυμε, τίη γενεὴν ἐρεεῖνεις;
 εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' εἰούσης,
 Παίονας ἀνδρας ἄγων δολιχεγχεάς· ἦδε δέ μοι νῦν 155
 ἡὼς ἐνδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα.
 αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρυρέοντος,
 [Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαίαν ἵησιν,]
 ὃς τέκε Πηλεγόνα κλυτὸν ἔγχεϊ· τὸν δ' ἐμέ φασιν
 γείνασθαι· νῦν αὖτε μαχώμεθα, φαίδιμ' Ἀχιλλεῦ.” 160

Ὡς φάτ' ἀπειλήσας, ὃ δ' ἀνέσχετο δῖος Ἀχιλλεύς
 Πηλιάδα μελίην· ὃ δ' ἀμαρτῇ δούρασιν ἀμφὶς
 ἥρως Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦεν·
 καί ῥ' ἐτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο· 165
 τῷ δ' ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
 δεξιτερῆς, σύτο δ' αἶμα κελαινεφές· ἡ δ' ὑπὲρ αὐτοῦ
 γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἄσαι.
 δεύτερος αὖτ' Ἀχιλεὺς μελίην ἰθυπτίωνα
 Ἀστεροπαίῳ ἐφῆκε κατακτάμεναι μενεαίνων. 170
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ὑψηλὴν βάλεν ὄχθην,
 μεσσοπαγὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.

Πηλείδης δ' ἄορ ὄξυν ἐρυσσάμενος παρὰ μηροῦ
 ἄλτ' ἐπὶ οἱ μεμαώς · ὁ δ' ἄρα μελίην Ἀχιλλῆος
 οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ. 175

τρὶς μὲν μιν πελέμιξεν ἐρύσσεσθαι μενεαίνων,
 τρὶς δὲ μεθῆκε βίης · τὸ δὲ τέτρατον ἤθελε θυμῷ
 ἄξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
 ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
 γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι 180
 χύντο χαμαὶ χολάδες · τὸν δὲ σκότος ὅσσε κάλυψεν
 ἀσθμαίνοντ' · Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠΐδα ·

“Κεῖσ' οὕτως · χαλεπόν τοι ἐρισθενέος Κρονίωνος
 παισὶν ἐριζέμεναι, ποταμοῖό περ ἐκγεγαῶτι. 185

φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρυρέοντος,
 αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
 τίκτε μ' ἀνὴρ πολλοῖσιν ἀνάσσων Μυρμιδόνεσσιν,
 Πηλεὺς Αἰακίδης · ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.

τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἀλιμυρηέντων, 190
 κρείσσων αὖτε Διὸς γενεὴ ποταμοῖο τέτυκται.

καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύναταί τι
 χραισμεῖν · ἀλλ' οὐκ ἔστι Διὶ Κρονίῳ μάχεσθαι,
 τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,
 οὐδὲ βαθυρρεῖται μέγα σθένος Ὠκεανοῖο, 195

ἐξ οὔπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
 καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νάουσιν ·
 ἀλλὰ καὶ ὃς δείδοικε Διὸς μέγαλοιο κεραυνὸν
 δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγήσῃ.”

Ἦ ῥα καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος, 200
 τὸν δὲ κατ' αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 κείμενον ἐν ψαμάθοισι, δίαινε δέ μιν μέλαν ὕδωρ.
 τὸν μὲν ἄρ' ἐγχέλυές τε καὶ ἰχθύες ἀμφεπένοντο,

δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες ·
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Παίονας ἵπποκορυστάς, 205
 οἷ ῥ' ἔτι παρ ποταμὸν πεφοβήατο δινήεντα,
 ὥς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ
 χέρσ' ὑπο Πηλείδαο καὶ ἄορι ἱφι δαμέντα.
 ἔνθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε
 Μνῆσόν τε Θρασίον τε καὶ Αἴνιον ἠδ' Ὀφελέστην · 210
 καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὠκὺς Ἀχιλλεύς,
 εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
 ἀνέρι εἰσάμενος, βαθέης δ' ἐκ φθέγξατο δίνης ·

“ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις, περὶ δ' αἷσυλα ῥέξεις
 ἀνδρῶν · αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί. 215
 εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
 ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ῥέζε ·
 πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα,
 οὐδέ τί πη δύναμαι προχέειν ῥόον εἰς ἅλα δῖαν
 στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδῆλως. 220
 ἀλλ' ἄγε δὴ καὶ ἕασον · ἄγῃ μ' ἔχει, ὄρχαμε λαῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς ·

“ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὥς σὺ κελεύεις.
 Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
 πρὶν ἔλσαι κατὰ ἄστυ καὶ Ἑκτορι πειρηθῆναι 225
 ἀντιβίην, ἥ κέν με δαμάσσεται, ἥ κεν ἐγὼ τόν.”

Ὡς εἰπὼν Τρώεσσιν ἐπέσσυτο, δαίμονι ἴσος.
 καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης ·

“ὦ πόποι, ἀργυρότοξε, Διὸς τέκος, οὐ σύγε βουλὰς
 εἰρύσαο Κρονίωνος, ὃ τοι μάλα πόλλ' ἐπέτελλεν 230
 Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰσόκεν ἔλθῃ
 δείελος ὄψ' ἐδύων, σκιάσῃ δ' ἐρίβωλον ἄρουραν.”

Ἡ καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἐνθορε μέσσω

κρημνοῦ ἀπαΐξας · ὁ δ' ἐπέσσυτο οἴδματι θύων,
 πάντα δ' ὄρινε ῥέεθρα κυκώμενος, ὥσε δὲ νεκρούς 235
 πολλούς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὓς κτάν' Ἀχιλ-
 λεύς ·

τούς ἔκβαλλε θύραζε, μεμυκὼς ἥντε ταῦρος,
 χέρσονδε · ζωούς δὲ σάω κατὰ καλὰ ῥέεθρα,
 κρύπτων ἐν δίνησι βαθείησιν μεγάλῃσιν.
 δεινὸν δ' ἀμφ' Ἀχιλλῆα κυκώμενον ἴστατο κῦμα, 240
 ὥθει δ' ἐν σάκεϊ πίπτων ῥόος · οὐδὲ πόδεσσιν
 εἶχε στηρίξασθαι. ὁ δὲ πτελέην ἔλε χερσὶν
 εὐφυέα μεγάλην · ἥ δ' ἐκ ῥίζων ἐριποῦσα,
 κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
 ὄζοισιν πυκινοῖσι, γεφύρωσεν δέ μιν αὐτὸν 245
 εἴσω πᾶσ' ἐριποῦσ' · ὁ δ' ἄρ' ἐκ δίνης ἀνορούσας
 ἤϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,
 δείσας. οὐδέ τ' ἔληγε μέγας θεός, ὦρτο δ' ἐπ' αὐτὸν
 ἀκροκελαινιόων, ἵνα μιν παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λαιγὸν ἀλάλκοι. 250
 Πηλεΐδης δ' ἀπόρουσεν ὅσον τ' ἐπὶ δουρὸς ἐρώῃ,
 αἰετοῦ οἶματ' ἔχων μέλανος, τοῦ θηρητῆρος,
 ὅσθ' ἅμα κάρτιστός τε καὶ ὠκιστος πετεηνῶν ·
 τῷ εἰκὼς ἤϊξεν, ἐπὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζεν · ὕπαιθα δὲ τοῖο λιασθεὶς 255
 φεῦγ', ὁ δ' ὀπισθε ῥέων ἔπετο μεγάλῳ ὀρυμαγδῷ.
 ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 ἄμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύῃ,
 χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων ·
 τοῦ μέν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι 260
 ὀχλεῦνται · τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
 χώρῳ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα ·
 ὥς αἰεὶ Ἀχιλλῆα κιχήσατο κῦμα ῥόοιο,

καὶ λαιψηρὸν εἶντα · θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 ὅσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεύς 265
 στήναι ἐναντίβιον, καὶ γινώμεναι εἴ μιν ἅπαντες
 ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 τοσσάκι μιν μέγα κῦμα διυπετέος ποταμοῖο
 πλάζ' ὥμους καθύπερθεν · ὁ δ' ὑψόσε ποσσὶν ἐπήδα
 θυμῷ ἀνιάζων · ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα 270
 λάβρος, ὑπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖν.
 Πηλεΐδης δ' ὥμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν ·

“ Ζεῦ πάτερ, ὥς οὔτις με θεῶν ἐλεεινὸν ὑπέστη
 ἐκ ποταμοῖο σαῶσαι · ἔπειτα δὲ καί τι πάθοιμι.
 ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐρανιώνων, 275
 ἀλλὰ φίλη μήτηρ, ἥ με ψεύδεσσιν ἔθελγεν ·
 ἥ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρήκτάων
 λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
 ὥς μ' ὄφελ' Ἐκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος ·
 τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξεν. 280
 νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὥς παῖδα συφορβόν,
 ὃν ῥά τ' ἔναυλος ἀποέρση χειμῶνι περῶντα.”

“Ὡς φάτο, τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
 στήτην ἐγγὺς ἰόντε, δέμας δ' ἀνδρεσσιν εἵκτην, 285
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων ·

“ Πηλεΐδη, μήτ' ἄρ τι λῆν τρέε μήτε τι τάρβει ·
 τοίῳ γάρ τοι νῶϊ θεῶν ἐπιταρρόθω εἰμέν,
 Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη · 290
 ὥς οὔ τοι ποταμῷ γε δαμήμεναι αἵσιμόν ἐστιν ·
 ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεαι αὐτός ·
 αὐτὰρ σοὶ πυκινῶς ὑποθησόμεθ', αἶ κε πίθηαι ·
 μὴ πρὶν παύειν χεῖρας ὁμοῖου πολέμοιο,

πρὶν κατὰ Ἰλίοφι κλυτὰ τείχεα λαὸν ἐέλσαι 295
 Τρωϊκόν, ὅς κε φύγησι. σὺ δ' Ἐκτορι θυμὸν ἀπούρας,
 ἄψ' ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι."

Τὼ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβήτην,
 αὐτὰρ ὁ βῆ — μέγα γάρ ῥα θεῶν ὤτρυνεν ἐφετμή —
 ἐς πεδῖον· τὸ δὲ πᾶν πληθ' ὕδατος ἐκχυμένοιοι, 300
 πολλὰ δὲ τεύχεα καλὰ δαϊκταμένων αἰζηῶν
 πλῶον καὶ νέκυες. τοῦ δ' ὑψόσε γούνατ' ἐπήδα
 πρὸς ῥόον ἀΐσσοντος ἀν' ἰθύν, οὐδέ μιν ἔσχευ
 εὐρυρέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.
 οὐδὲ Σκάμανδρος ἔληγε τὸ ὄν μένος, ἀλλ' ἔτι μᾶλλον 305
 χώετο Πηλείωνι, κόρυσσε δὲ κῦμα ῥόοιο
 ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' αὔσας·

“ Φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ
 σχῶμεν, ἐπεὶ τάχα ἄστνυ μέγα Πριάμοιο ἀνακτος 310
 ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν.
 ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα
 ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
 ἴστη δὲ μέγα κῦμα, πολὺν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
 ὃς δὴ νῦν κρατέει, μέμονεν δ' ὄγε ἴσα θεοῖσιν. 315
 φημὶ γὰρ οὔτε βίην χραισμησέμεν οὔτε τι εἶδος,
 οὔτε τὰ τεύχεα καλά, τὰ που μάλα νειόθι λίμνης
 κείσεθ' ὑπ' ἰλῦος κεκαλυμμένα· καὶ δέ μιν αὐτὸν
 εἰλύσω ψαμάθοισιν, ἅλῃς χέραδος περιχεύας,
 μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ 320
 ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
 αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεῶ
 ἔσται τυμβοχοῆσ', ὅτε μιν θάπτωσιν Ἀχαιοί."

Ἦ καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,
 μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσιν. 325

πορφύρεον δ' ἄρα κῦμα διυπετέος ποταμοῖο
ἴστατ' αἰερόμενον, κατὰ δ' ἤρεε Πηλείωνα.

Ἦρῃ δὲ μέγ' αὔσε περιδδείσας Ἀχιλλῆϊ,
μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης.

αὐτίκα δ' Ἦφαιστον προσεφώνεεν, ὃν φίλον υἱόν · 330

“Ὀρσεο, κυλλοπόδιον, ἐμὸν τέκος · ἅντα σέθεν γὰρ
Ξάνθον δινήεντα μάχῃ ἡΐσκομεν εἶναι ·

ἀλλ' ἐπάμυνε τάχιστα, πιφάύσκειο δὲ φλόγα πολλήν.

αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστᾶο Νότιο

εἴσομαι ἐξ ἀλόθεν χαλεπήν ὄρσουσα θύελλαν, 335

ἣ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κήαι,

φλέγμα κακὸν φορέουσα. σὺ δὲ Ξάνθοιο παρ' ὄχθας

δένδρεα καὶ, ἐν δ' αὐτὸν ἵει πυρί · μηδέ σε πάμπαν

μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ ·

μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὁπότ' ἂν δὴ 340

φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ.”

ὣς ἔφαθ', Ἦφαιστος δὲ τιτύσκετο θεσπιδαῆς πῦρ.

πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καῖε δὲ νεκρούς

πολλούς, οἳ ῥα κατ' αὐτόθ' ἄλῃς ἔσαν, οὓς κτάν' Ἀχιλλεύς.

πᾶν δ' ἐξηράνθη πεδίου, σχέτο δ' ἀγλαὸν ὕδωρ. 345

ὥς δ' ὅτ' ὀπῶρινός Βορέης νεοαρδέ' ἀλωὴν

αἶψ' ἀγξηράνῃ · χαίρει δέ μιν ὅστις ἐθείρῃ ·

ὥς ἐξηράνθη πεδίου πᾶν, καδ δ' ἄρα νεκρούς

κῆεν · ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανόωσαν.

καίοντο πτελέαι τε καὶ ἰτέαι ἡδὲ μυρῖκαι, 350

καίετο δὲ λωτός τ' ἡδὲ θρύον ἡδὲ κύπειρον,

τὰ περὶ καλὰ ῥέεθρα ἄλῃς ποταμοῖο πεφύκει ·

τείρουτ' ἐγχέλυες τε καὶ ἰχθύες οἱ κατὰ δίνας,

οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα

πνοιῇ τειρόμενοι πολυμήτιος Ἦφαίστοιο. 355

καίετο δ' ἰς ποταμοῖο ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν ·

“Ἡφαιστ’, οὔτις σοίγε θεῶν δύνατ’ ἀντιφερίζειν,
οὐδ’ ἂν ἐγὼ σοίγ’ ὧδε πυρὶ φλεγέθοντι μαχοίμην.
λῆγ’ ἔριδος, Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεὺς
ἄστεος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς;” 360

Φῆ πυρὶ καϊόμενος, ἀνὰ δ’ ἐφλυε καλὰ ῥέεθρα.
ὥς δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῷ,
κνίσην μελδόμενος ἀπαλοτρεφέος σιάλοιο,
πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κεῖται,
ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέε δ’ ὕδωρ· 365
οὐδ’ ἔθελε προρέειν, ἀλλ’ ἴσχετο· τεῖρε δ’ αὐτμῇ
Ἡφαίστοιο βίῃφι πολύφρονος. αὐτὰρ ὄγ’ Ἡρην
πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·

“Ἡρῃ, τίπττε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
ἐξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἵτιός εἰμι 370
ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἀρωγοί.
ἀλλ’ ἦτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
πανέσθω δὲ καὶ οὗτος. ἐγὼ δ’ ἐπὶ καὶ τόδ’ ὁμοῦμαι,
μήποτ’ ἐπὶ Τρώεσσιν ἀλεξήσιν κακὸν ἡμαρ,
μηδ’ ὀπότε ἂν Τροίῃ μαλερῷ πυρὶ πᾶσα δάηται 375
καιομένη, καίωσι δ’ Ἀρήϊοι νῆες Ἀχαιῶν.”

Αὐτὰρ ἐπεὶ τόγ’ ἄκουσε θεὰ λευκώλενος Ἡρῃ,
αὐτίκ’ ἄρ’ Ἡφαιστον προσεφώνεεν, ὃν φίλον υἱόν·

“Ἡφαιστε, σχέο, τέκνον ἀγακλεές· οὐ γὰρ ἔοικεν
ἀθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν.” 380

Ὡς ἔφαθ’, Ἡφαιστος δὲ κατέσβεσε θεσπίδαες πῦρ,
ἄψορρον δ’ ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.

Αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
παυσάσθην· Ἡρῃ γὰρ ἐρύκακε χωομένη περ.
ἐν δ’ ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα 385
ἀργαλή, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο·
σὺν δ’ ἔπεσον μεγάλῳ πατάγῳ, βράχε δ’ εὐρεῖα χθών,

ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. ἄϊε δὲ Ζεὺς
 ἤμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ
 γηθοσύνη, ὅθ' ὀράτο θεοὺς ἔριδι ξυνιόντας. 390

ἔνθ' οἷγ' οὐκέτι δηρὸν ἀφέεσταν· ἦρχε γὰρ ἼΑρης
 ῥινοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσεν
 χάλκεον ἔγχος ἔχων, καὶ ὀνείδειον φάτο μῦθον·

“Τίπτ' αὐτ', ὦ κυνάμνια, θεοὺς ἔριδι ξυνελαύνεις
 θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν; 395
 ἦ οὐ μέμνη ὅτε Τυδεΐδην Διομήδε' ἀνῆκας
 οὐτάμεναι, αὐτὴ δὲ πανόψιον ἔγχος ἐλοῦσα
 ἰθὺς ἐμεῦ ὤσας, διὰ δὲ χροά καλὸν ἔδασας;
 τῷ σ' αὖ νῦν οἶω ἀποτισέμεν ὅσσα μ' ἔοργας.”

“Ὡς εἰπὼν οὕτησε κατ' αἰγίδα θυσσανόεσσαν 400
 σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
 τῇ μιν ἼΑρης οὕτησε μαιφόνος ἔγχει μακρῷ.
 ἣ δ' ἀναχασσαμένη λίθον εἵλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε, 404
 τὸν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρούρης·
 τῷ βάλε θοῦρον ἼΑρηα κατ' αὐχένα, λῦσε δὲ γυῖα.
 ἐπτὰ δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας,
 τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
 καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα· 409

“Νηπύτι', οὐδέ νύ πώ περ ἐπεφράσω ὅσσον ἀρείων
 εὖχομ' ἐγὼν ἔμεναι, ὅτι μοι μένος ἰσοφαρίζεις.
 οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις,
 ἦ τοι χωομένη κακὰ μῆδεται, οὔνεκ' Ἀχαιοὺς
 κάλλιπες, αὐτὰρ Τρῳσὶν ὑπερφιάλοισιν ἀμύνεις.”

“Ὡς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῷ. 415
 τὸν δ' ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη
 πυκνὰ μάλα στενάχοντα· μόγισ δ' ἐσαγείρετο θυμόν.
 τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη, 420
καὶ δ' αὖθ' ἡ κυνάμνεια ἄγει βροτολοιγὸν Ἄρῃα
δηϊοῦ ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.”

Ὠς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ,
καί ῥ' ἐπιεισαμένη πρὸς στήθεα χειρὶ παχείῃ
ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ. 425
τῷ μὲν ἄρ' ἄμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ,
ἡ δ' ἄρ' ἐπευχομένη ἔπεα πτερόεντ' ἀγόρευεν·

“Τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσιν ἄρωγοί,
εἶεν, ὅτ' Ἀργείοισι μαχοίετο θωρηκτῆσιν,
ὧδέ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτῃ 430
ἤλθεν Ἄρει ἐπίκουρος, ἐμῷ μένει ἀντιώσα·
τῷ κεν δὴ πάλαι ἄμμες ἐπανσάμεθα πτολέμοιο,
Ἰλίου ἐκπέρσαντες εὐκτίμενον πτολίεθρον.”

Ὠς φάτο, μείδῃσεν δὲ θεὰ λευκώλενος Ἥρῃ.
αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων· 435

“Φοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν
ἀρξάντων ἐτέρων· τὸ μὲν αἴσχιον, αἶ κ' ἀμαχητὶ
ἵομεν Οὐλυμπόνδε, Διὸς ποτὶ χαλκοβατὲς δῶ.
ἄρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἔμοιγε
καλόν, ἐπεὶ πρότερός γενόμην καὶ πλείονα οἶδα. 440
νηπύτι', ὥς ἄνοον κραδίην ἔχες· οὐδέ νυ τῶνπερ
μέμνηαι, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφὶ
μοῦνοι νῶϊ θεῶν, ὅτ' ἀγήνορι Λαομέδοντι
παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
μισθῷ ἔπι ῥητῷ· ὁ δὲ σημαίνων ἐπέτελλεν. 445
ἦτοι ἐγὼ Τρώεσσι πόλιν πέρι τεῖχος ἔδεια
εὐρύ τε καὶ μάλα καλόν, ἔν' ἄρρηκτος πόλις εἴη·
Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βοῦς βουκολέεσκες
Ἰδῆς ἐν κνημοῖσι πολυπτύχου ὑλῆέσσης.

ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθείς ὦραι 450

ἔξέφερον, τότε νῶϊ βιήσατο μισθὸν ἅπαντα
 Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπεν.
 σοὶ μὲν ὄγ' ἠπείλησε πόδας καὶ χεῖρας ὑπερθευ
 δήσειν, καὶ περάαν νήσων ἔπι τηλεδαπάων·
 στεῦτο δ' ὄγ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῷ. 455
 νῶϊ δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῷ,
 μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσεν.
 τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
 πειρᾷ ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
 πρόχυν κακῶς, σὺν παισὶ καὶ αἰδοίῃς ἀλόχοισιν.” 460

Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
 “ἐννοσίγαι', οὐκ ἂν με σαόφρονα μυθήσαιο
 ἔμμεναι, εἰ δὴ σοίγε βροτῶν ἔνεκα πτολεμίζω
 δειλῶν, οἳ φύλλοισιν ἐοικότες ἄλλοτε μὲν τε
 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, 465
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα
 παυσώμεσθα μάχης· οἳ δ' αὐτοὶ δηριαάσθων.”

Ὡς ἄρα φωνήσας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα
 πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσιν.
 τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν 470
 [Ἄρτεμις ἀγροτέρη, καὶ ὀνειδείον φάτο μῦθον]·

“Φεύγεις δὴ, ἐκάεργε, Ποσειδάωνι δὲ νίκην
 πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὐχος ἔδωκας·
 νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτως;
 [μή σε νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω 475
 εὐχομένου, ὥς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,
 ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.]”

Ὡς φάτο, τὴν δ' οὔτι προσέφη ἐκάεργος Ἀπόλλων,
 ἀλλὰ χολωσαμένη Διὸς αἰδοίῃ παράκοιτις
 νείκεσεν ἰοχέαιραν ὀνειδείοις ἐπέεσσιν· 480

“Πῶς δὲ σὺ νῦν μέμονας, κύον ἀδδεές, ἀντί' ἐμεῖο

στήσεσθαι ; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι,
τοξοφόρῳ περ εὔσῃ, ἐπεὶ σελέοντα γυναιξὶν
Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν ἣν κ' ἐθέλησθα.
ἦτοι βέλτερόν ἐστι κατ' οὔρεα θήρας ἐναίρειν 485
ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν ἱφί μάχεσθαι.
εἰ δ' ἐθέλεις πολέμοιο δαήμεναι, ὄφρ' εὖ εἰδῆς,
ὅσσον φερτερὴ εἴμ', ὅτι μοι μένος ἀντιφερίζεις."

Ἦ ῥα καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτεν
σκαίῃ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα, 490
αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὐατα μειδιόωσα
ἐντροπαλιζομένην · ταχέες δ' ἐκπιπτον οἷστοί.
δακρυόεσσα δ' ὑπαιθα θεὰ φύγεν ὥστε πέλεια,
ἣ ῥά θ' ὑπ' ἱρήκος κοίλῃν εἰσέπττατο πέτρην,
χήραμόν · οὐδ' ἄρα τῇγε ἀλώμεναι αἴσιμον ἦεν · 495
ὥς ἡ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα.
Λητὼ δὲ προσέειπε διάκτορος Ἀργειφόντης ·

“ Λητοῖ, ἐγὼ δέ τοι οὔτι μαχήσομαι · ἀργαλέον δὲ
πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο ·
ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν 500
εὐχεσθαι ἐμὲ νικῆσαι κρατερῇφι βίῃφιν."

Ὡς ἄρ' ἔφη, Λητὼ δὲ συναίνυτο καμπύλα τόξα
πεπτεῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κούινῃ.
ἡ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἥς ·
ἡ δ' ἄρ' Ὀλυμπον ἵκανε, Διὸς ποτὶ χαλκοβατὲς δῶ, 505
δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
ἀμφὶ δ' ἄρ' ἀμβρόσιος ἑάνος τρέμε · τὴν δὲ προτὶ οἷ
εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺ γελάσσας ·

“ Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων
[μαψιδίως, ὥσεί τι κακὸν ῥέζουσιν ἐνωπῇ] ;” 510

Τὸν δ' αὖτε προσέειπεν εὐστέφανος κελαδεινὴ ·

“σὴ μ’ ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφῆπται.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν · 515
μέμβλετο γάρ οἱ τεῖχος εὐδμήτοιο πόλης,
μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἥματι κείνῳ.
οἱ δ’ ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες,
οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιόωντες ·
καδ δ’ ἴζον παρ Ζηνὶ κελαινεφεῖ. αὐτὰρ Ἀχιλλεὺς 520
Τρῶας ὁμῶς αὐτούς τ’ ὄλεκεν καὶ μώνυχας ἵππους.
ὥς δ’ ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται
ἄστεος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνῆκεν,
πᾶσι δ’ ἔθηκε πόνον, πολλοῖσι δὲ κήδε’ ἐφῆκεν,
ὥς Ἀχιλλεὺς Τρῶεσσι πόνον καὶ κήδε’ ἔθηκεν. 525

Ἐστήκει δ’ ὁ γέρων Πρίαμος θείου ἐπὶ πύργου,
ἐς δ’ ἐνόησ’ Ἀχιλλῆα πελώριον · αὐτὰρ ὑπ’ αὐτοῦ
Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκὴ
γίγνεθ’ · ὁ δ’ οἰμῶξας ἀπὸ πύργου βαῖνε χαμᾶζε,
ὄτρυνέων παρὰ τεῖχος ἀγακλειτοὺς πυλαωρούς · 530

“Πεπταμένας ἐν χερσὶ πύλας ἔχετ’, εἰσόκε λαοὶ
ἔλθωσι προτὶ ἄστυ πεφυζότες · ἦ γὰρ Ἀχιλλεὺς
ἐγγὺς ὁδε κλονέων · νῦν οἷω λοίγι’ ἔσεσθαι.
αὐτὰρ ἐπεὶ κ’ ἐς τεῖχος ἀναπνεύσωσιν ἀλέντες,
αὐτὶς ἐπανθέμεναι σανίδας πυκινῶς ἀραρυίας · 535
δεΐδια γὰρ μὴ οὗλος ἀνὴρ ἐς τεῖχος ἄλῃται.”

Ὡς ἔφαθ’, οἱ δ’ ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας ·
αἱ δὲ πετασθεῖσαι τεύξαν φάος. αὐτὰρ Ἀπόλλων
ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.
οἱ δ’ ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο, 540
δίψῃ καρχαλέοι, κεκονιμένοι ἐκ πεδίοιο

φεῦγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ· λύσσα δέ οἱ κῆρ
αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

Ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν,
εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκεν, 545
φῶτ' Ἀντήνορος υἱὸν ἀμύμονά τε κρατερόν τε.
ἐν μὲν οἱ κραδίη θάρσος βάλε, παρ δέ οἱ αὐτὸς
ἔστη, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,
φηγῶ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἠέρι πολλῇ.
αὐτὰρ ὅγ' ὥς ἐνόησεν Ἀχιλλῆα πτολίπορθον, 550
ἔστη, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος
φεύγω, τῇπερ οἱ ἄλλοι ἀτυζόμενοι φοβέονται,
αἰρήσει με καὶ ὥς, καὶ ἀνάλκιδα δειροτομήσει. 555
εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
Πηλεΐδῃ Ἀχιλλῇϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
φεύγω πρὸς πεδίου Ἰλῆϊον, ὅφρ' ἂν ἴκωμαι
Ἰδῆς τε κνημοὺς κατὰ τε ῥωπήϊα δύω·
ἐσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο, 560
ιδρῶ ἀποψυχθεὶς ποτὶ Ἴλιον ἀπονεοίμην.
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
μή μ' ἀπαιρόμενον πόλιος πεδίωνδε νοήσῃ
καί με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν.
οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι· 565
λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω·
καὶ γάρ θην τούτῳ τρωτὸς χρῶς ὀξεί χαλκῶ,
ἐν δέ ἴα ψυχῇ, θνητὸν δέ ἔφασ' ἀνθρωποι
[ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει].” 570

Ὡς εἰπὼν Ἀχιλλῆα ἀλεῖς μένεν, ἐν δέ οἱ ἦτορ
ἄλκιμον ὠρμάτο πτολεμίζειν ἠδὲ μάχεσθαι.

ἤϋτε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
 ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὕλαγμόν ἀκούσῃ · 575
 εἴπερ γὰρ φθάμενός μιν ἢ οὐτάσῃ, ἢ ἐβάλῃσιν,
 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένῃ οὐκ ἀπολήγει
 ἀλκῆς, πρίν γ' ἢ ἐξυμβλήμεναι, ἢ ἐδαμῆναι ·
 ὥς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγήνωρ,
 οὐκ ἔθελεν φεύγειν, πρίν πειρήσαιτ' Ἀχιλλῆος, 580
 ἀλλ' ὅγ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἶσθην,
 ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὔτει ·

“Ἡ δὴ πού μάλ' ἔολπας ἐνὶ φρεσί, φαίδιμ' Ἀχιλλεῦ,
 ἥματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων,
 νηπύτι', ἢ τ' ἔτι πολλὰ τετεύχεται ἄλγε' ἐπ' αὐτῇ. 585
 ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἀνέρες εἰμέν,
 οἱ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ υἱῶν
 Ἴλιον εἰρυνόμεσθα · σὺ δ' ἐνθάδε πότμον ἐφέψεις,
 ᾧ δ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.”

Ἡ ῥα καὶ ὀξὺν ἄκοντα βαρείης χειρὸς ἀφῆκεν, 590
 καί ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν.
 ἀμφὶ δέ μιν κνημὶς νεοτεύκτου κασσιτέροιο
 σμερδαλέον κονάβησε · πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν
 βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἡρύκακε δῶρα.
 Πηλεΐδης δ' ὠρμήσατ' Ἀγήνορος ἀντιθέοιο 595
 δεύτερος · οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,
 ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἡέρι πολλῇ,
 ἡσύχιον δ' ἄρα μιν πολέμου ἐκ πέμπε νέεσθαι.
 αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ ·
 αὐτῷ γὰρ ἐκάεργος Ἀγήνορι πάντα εἰκὼς 600
 ἔστη πρόσθε ποδῶν · ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
 εἶος ὁ τὸν πεδίοιο διώκετο πυροφόροιο,
 τρέψας πὰρ ποταμὸν βαθυδινήεντα Σκάμανδρον,

τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
ὥς αἰεὶ ἔλποιτο κιχήσέσθαι ποσὶν οἷσιν· 605

τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ
ἀσπάσιοι προτὶ ἄστυ, πόλις δ' ἔμπλητο ἀλέντων.
οὐδ' ἄρα τοίγ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
μεῖναι ἔτ' ἀλλήλους, καὶ γνόμεναι ὅς τε πεφεύγοι,
ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο 610
ἐς πόλιν, ὅντινα τῶνγε πόδες καὶ γούνα σαώσαι.

Ο Μ Η Ρ Ο Υ

ΙΛΙΑΔΟΣ Χ.

HOMER'S ILLIAD.

BOOK XXII.

Ἑκτορος ἀναίρεσις.

Ὡς οἱ μὲν κατὰ ἄστυ, πεφυζότες ἤϋτε νεβροί,
ἰδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δίψαν,
κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
τείχεος ἄσσον ἴσαν, σάκε' ὥμοισι κλίναντες.

Ἑκτορα δ' αὐτοῦ μῆναι ὀλοιῇ Μοῖρ' ἐπέδησεν, 5
Ἴλίου προπάραιθε πυλάων τε Σκαιάων.

αὐτὰρ Πηλείωνα προσηύδα Φοῖβος Ἀπόλλων·

“Τίπτε με, Πηλέος νιέ, ποσὶν ταχέεσσι διώκεις,
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με
ἔγνωσ ὥς θεός εἰμι, σὺ δ' ἀσπερχὲς μενεαίνεις. 10
ἦ νύ τοι οὔτι μέλει Τρώων πόνος οὐς ἐφόβησας,
οἷ δὴ τοι εἰς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
οὐ μὲν με κτενέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“ἔβλαψάς μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων, 15
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
γαῖαν ὁδὰξ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.

νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας

ῥηϊδίως, ἐπεὶ οὔτι τίσιν γ' ἔδδειςας ὀπίσσω.

ἦ σ' ἂν τισαίμην, εἴ μοι δύναμις γε παρείη.”

20

Ὡς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,
σευάμενος ὥσθ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὅς ῥά τε ῥεῖα θέησι τιταινόμενος πεδίοιο.

ὥς Ἀχιλεὺς λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα.

Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσιν, 25
παμφαίνονθ' ὥστ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
ὅς ῥά τ' ὀπώρης εἶσιν, ἀρίζηλοι δέ οἱ αὐγαὶ
φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ.
ὄντε κύν' Ὀρίωνος ἐπὶ κλησὶν καλέουσιν.

λαμπρότατος μὲν ὅδ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30
καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν.

ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.

ᾧ μωξεν δ' ὁ γέρων, κεφαλὴν δ' ὄγε κόψατο χερσὶν
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει

λυσσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35

ἑστήκειν, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι.

τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα χεῖρας ὀρεγνύς.

“Ἐκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
οἶος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης

Πηλείωνι δαμείς, ἐπειὴ πολὺ φέρτερός ἐστιν, 40

σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο

ὅσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν

κείμενον· ἦ κέ μοι αἶνὸν ἀπὸ πραπίδων ἄχος ἔλθοι.

ὅς μ' υἱὼν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,

κτείνων καὶ περνὰς νήσων ἐπὶ τηλεδαπάων. 45

καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,

οὐ δύναμαι ιδέειν Τρώων εἰς ἄστυ ἀλέντων,

τούς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.

ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῷ, ἦ τ' ἂν ἔπειτα

χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ' · ἔστι γὰρ ἔνδον · 50
 πολλὰ γὰρ ὥπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.
 εἰ δ' ἤδη τεθνᾶσι καὶ εἰν Ἀΐδαο δόμοισιν,
 ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα ·
 λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
 ἔσσεται, ἣν μὴ καὶ σὺ θάνης Ἀχιλῆϊ δαμασθεῖς. 55
 ἀλλ' εἰσέρχεο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσης
 Τρῶας καὶ Τρῳάς, μηδὲ μέγα κῦδος ὀρέξης
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.
 πρὸς δ' ἐμὲ τὸν δύστηνόν ἔτι φρονέοντ' ἐλέησον,
 δύσμορον, ὃν ῥα πατήρ Κρονίδης ἐπὶ γήραος οὐδῶ 60
 αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
 υἱᾶς τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας,
 καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊοτήτι,
 ἐλκομένας τε νυοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65
 αὐτὸν δ' ἂν πύματόν με κύνες πρῶτησι θύρῃσιν
 ὤμῃσται ἐρύουσιν, ἐπεὶ κέ τις ὀξέϊ χαλκῷ
 τύψας ἡὲ βαλὼν ῥεθέων ἐκ θυμὸν ἔλῃται,
 οὓς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς,
 οἳ κ' ἐμὸν αἶμα πιόντες, ἀλύσσοντες περὶ θυμῷ, 70
 κείσονται ἐν προθύροισι. νῆφ δέ τε πάντ' ἐπέοικεν,
 ἀρηϊκταμένῳ, δεδαϊγμένῳ ὀξέϊ χαλκῷ,
 κεῖσθαι · πάντα δὲ καλὰ θανόντι περ, ὅττι φανήῃ ·
 ἀλλ' ὅτε δὴ πολιόν τε κάρη πολιόν τε γένειον,
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν."

Ἡ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο
 χερσὶν

τίλλων ἐκ κεφαλῆς · οὐδ' Ἐκτορι θυμὸν ἔπειθεν.
 μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δακρυχέουσα,

κόλπον ἀνιεμένη, ἑτέρηφι δὲ μαζὸν ἀνέσχεν · 80
καί μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα ·

“Ἐκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καί μ' ἐλέησον
αὐτήν, εἴποτέ τοι λαθικηδέα μαζὸν ἐπέσχον.
τῶν μνηῆσαι, φίλε τέκνον, ἄμυνε δὲ δῆϊον ἄνδρα
τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἴστασο τούτῳ · 85
σχέτλιος · εἵπερ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἔγωγε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
οὐδ' ἄλοχος πολύδωρος · ἄνευθε δέ σε μέγα νῶϊν
Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.”

Ὡς τώγε κλαίοντε προσαυδήτην φίλον υἱόν, 90
πολλὰ λισσομένῳ · οὐδ' Ἐκτορι θυμὸν ἔπειθον,
ἀλλ' ὅγε μῖμν' Ἀχιλῆα πελώριον ἄσσον ἰόντα.
ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν,
βεβρωκὼς κακὰ φάρμακ' · ἔδν δέ τέ μιν χόλος αἰνός,
σμερδαλέον δὲ δέδορκεν ἐλίσσόμενος περὶ χειρὶ · 95
ὥς Ἐκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
πύργῳ ἐπὶ προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν ·

“ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύω,
Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100
ὅς μ' ἐκέλευε Τρῳσὶ ποτὶ πτόλιν ἡγήσασθαι
νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
ἀλλ' ἐγὼ οὐ πιθόμην · ἦ τ' ἂν πολὺ κέρδιον ἦεν ·
νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίησιν ἐμῇσιν,
αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους, 105
μή ποτέ τις εἴπησι κακώτερος ἄλλος ἐμεῖο ·
“Ἐκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν.”
ὥς ἐρέουσιν · ἐμοὶ δὲ τότε ἂν πολὺ κέρδιον εἴη
ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,
ἢέ κεν αὐτὸν ὀλέσθαι εὐκλειῶς πρὸ πόλης. 110

εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
 καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τεῖχος ἐρείσας
 αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλθω
 καὶ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ,
 πάντα μάλ' ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115
 ἡγάγετο Τροίηνδ', ἥτ' ἐπλετο νείκεος ἀρχή,
 δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
 ἄλλ' ἀποδάσσεσθαι, ὅσα τε πτόλις ἤδε κέκευθεν.
 Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι
 μήτι κατακρύψειν, ἀλλ' ἄνδιχα πάντα δάσασθαι. 120
 [κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει.]
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 μή μιν ἐγὼ μὲν ἴκωμαι ἰὼν, ὁ δέ μ' οὐκ ἐλεήσει
 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἐόντα
 αὐτῶς ὥστε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125
 οὐ μὲν πῶς νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
 τῷ ὀαριζέμεναι, ἅτε παρθένος ἡϊθέος τε,
 παρθένος ἡϊθέος τ' ὀαρίζετον ἀλλήλοιν.
 βέλτερον αὖτ' ἔριδι ξυνελαυνέμεν· ὅττι τάχιστα
 εἶδομεν ὅπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ." 130
 ὣς ὠρμαίνε μένων, ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς
 ἴσος Ἐνναλίῳ, κορυθαῖκι πτολεμιστῇ,
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος. 135
 Ἐκτορα δ', ὥς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὖθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεπορθώς.
 ἥντε κίρκος ὕρεσφιν, ἐλαφρότατος πετεηνῶν,
 ῥηϊδίως οἴμησε μετὰ τρήρωνα πέλειαν. 140
 ἢ δέ θ' ὑπαιθα φοβεῖται, ὁ δ' ἐγγύθεν ὀξὺ λεληκώς

ταρφέ' ἐπαΐσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει ·
 ὥς ἄρ' ὄγ' ἐμμεμαῶς ἰθὺς πέτετο, τρέσε δ' Ἕκτωρ
 τεῖχος ὑπο Τρώων, λαιψήρᾳ δὲ γούνατ' ἐνώμα.
 οἱ δὲ παρὰ σκοπιῇν καὶ ἐρινεὸν ἠνεμόεντα 145
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κρουνῶ δ' ἵκανον καλλιρρόω, ἔνθα τε πηγαὶ
 δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος.
 ἦ μὲν γάρ θ' ὕδατι λιαρῶ ῥέει, ἀμφὶ δὲ καπνὸς
 γίγνεται ἐξ αὐτῆς ὥσεί πυρὸς αἰθομένοιο · 150
 ἦ δ' ἐτέρη θέρεϊ προρέει εἰκυῖα χαλάζῃ,
 ἢ χιόνι ψυχρῇ, ἢ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἔασιν
 καλοὶ λαῖνεοι, ὅθι εἵματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες 155
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὀπισθε διώκων ·
 πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων
 καρπαλίμως, ἐπεὶ οὐχ ἱερέϊον οὐδὲ βοείην
 ἀρνύσθην, ἅ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160
 ἀλλὰ περὶ ψυχῆς θεὸν Ἕκτορος ἵπποδάμοιο.
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι · τὸ δὲ μέγα κείμεναι ἄεθλον,
 ἢ τρίπος ἢ γυνή, ἀνδρὸς κατατεθνηῶτος ·
 ὥς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165
 καρπαλίμοισι πόδεσσι · θεοὶ δέ τε πάντες ὀρώντο.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε ·
 “ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
 ἐφθαλμοῖσιν ὀρώμαι · ἐμὸν δ' ὀλοφύρεται ἦτορ
 Ἕκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκην 170
 Ἰδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε
 ἐν πόλει ἀκροτάτῃ · νῦν αὖτέ ἐ δῖος Ἀχιλλεὺς

ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.
 ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάσθε
 ἥέ μιν ἐκ θανάτοιο σάώσομεν, ἥέ μιν ἤδη
 Πηλείδῃ Ἀχιλῆϊ δαμάσσομεν ἐσθλὸν ἔοντα.” 175

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦ πάτερ ἀργικέραυνε, κελαινεφές, οἶον ἔειπες·
 ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴσῃ,
 ἅψ' ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.” 180

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι·
 ἔρξον ὅπῃ δὴ τοι νόος ἐπλετο, μηδέ τ' ἐρώει.” 185

Ὡς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα.

Ἐκτορα δ' ἀσπερχὲς κλονέων ἔφεπ' ὤκυν Ἀχιλ-
 λεύς.

ὥς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
 ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγkea καὶ διὰ βήσσας· 190

τὸν δ' εἶπερ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
 ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὔρῃ·
 ὥς Ἐκτωρ οὐ λῆθε ποδώκεα Πηλείωνα.
 ὅσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων
 ἀντίον αἵξασθαι, ἐϋδμήτους ὑπὸ πύργους, 195

εἰ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν,
 τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς
 πρὸς πεδῖον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεὶ.
 ὥς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
 οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκειν· 200
 ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν, οὐδ' ὃς ἀλύξαι.
 πῶς δέ κεν Ἐκτωρ κῆρας ὑπεξέφυγεν θανάτοιο,

εἰ μή οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα ;

Λαοῖσιν δ' ἀνένευε καρήατι δῖος Ἀχιλλεύς, 205

οὐδ' ἔα ἰέμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα,

μή τις κῦδος ἄροιτο βαλὼν, ὁ δὲ δεύτερος ἔλθοι.

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,

καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,

ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 210

τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο,

ἔλκε δὲ μέσσα λαβὼν · ῥέπε δ' Ἑκτορος αἵσιμον ἦμαρ,

ᾧχετο δ' εἰς Αἶδαο, λίπεν δέ ε Φοῖβος Ἀπόλλων.

Πηλείωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,

ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα · 215

“ Νῦν δὴ νῶϊ γ' ἔολπα, διίφιλε φαίδιμ' Ἀχιλλεῦ,

οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,

Ἑκτορα δηώσαντε, μάχης ἅτόν περ ἔοντα.

οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,

οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220

προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.

ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε, τόνδε δ' ἐγώ τοι

οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.”

Ὡς φάτ' Ἀθηναίη, ὁ δ' ἐπείθετο, χαῖρε δὲ θυμῷ,

στῇ δ' ἄρ' ἐπὶ μελίσς χαλκογλώχινος ἐρεισθείς. 225

ἢ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἑκτορα δῖον

Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν ·

ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα ·

“ Ἡθεῖ', ἦ μάλα δὴ σε βιάζεται ὦκὺς Ἀχιλλεύς,

ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων · 230

ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ ·

“ Δηϊφοβ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα

γνωτῶν, οὓς Ἑκάβη ἠδὲ Πριάμος τέκε παῖδας ·
 νῦν δ' ἔτι καὶ μάλλον νοέω φρεσὶ τιμήσασθαι, 235
 ὃς ἔτλης ἐμεῦ εἶνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν."

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη ·
 "ἦθεῖ', ἥ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
 λίσσονθ' ἐξείης γουνούμενοι, ἀμφὶ δ' ἑταῖροι, 240
 αὐθι μένειν · τοῖον γὰρ ὑποτρομέουσιν ἅπαντες ·
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθεϊ λυγρῷ.
 νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μῆδέ τι δούρων
 ἔστω φειδωλή, ἵνα εἶδομεν εἴ κεν Ἀχιλλεὺς
 νῶϊ κατακτείνας ἕναρα βροτόεντα φέρηται 245
 νῆας ἐπι γλαφυράς, ἥ κεν σῶ δουρὶ δαμήῃ."

Ὡς φαμένη καὶ κερδοσύνη ἠγήσατ' Ἀθήνη.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ ·

"Οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος
 περ 250

τρὶς περὶ ἄστνυ μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην
 μεῖναι ἐπερχόμενον · νῦν αὐτέ με θυμὸς ἀνῆκεν
 στήμεναι ἀντία σείο · ἔλοιμί κεν, ἥ κεν ἀλοίην.
 ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα · τοὶ γὰρ ἄριστοι
 μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων · 255
 οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικιῶ, αἴ κεν ἐμοὶ Ζεὺς
 δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι ·
 ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
 νεκρὸν Ἀχαιοῖσιν δώσω πάλιν · ὥς δὲ σὺν ῥέζειν."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς · 260

"Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
 ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,

οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
 ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,
 ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν 265
 ὄρκια ἔσσονται, πρίν γ' ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
 παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρὴ
 αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
 ἔγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
 κήδε' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων.”

Ἡ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.
 καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἑκτωρ·
 ἔξετο γὰρ προΐδων, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
 ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἥρπασε Παλλὰς Ἀθήνη,
 ἅψ δ' Ἀχιλλῇ δίδου, λάθε δ' Ἑκτορα, ποιμένα λαῶν.
 Ἑκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·

“Ἡμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ἐκ Διὸς ἠείδης τὸν ἐμὸν μόρον· ἦτοι ἔφης γε· 280
 ἀλλὰ τις ἀρτιεπῆς καὶ ἐπὶ κλοπος ἔπλεο μύθων,
 ὄφρα σ' ὑποδδείσας μένεος ἀλκῆς τε λάθωμαι.
 οὐ μὲν μοι φεύγοντι μεταφρένω ἐν δόρυ πήξεις,
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
 εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλევαι 285
 χάλκεον· ὥς δὴ μιν σῶ ἐν χροῖ πᾶν κομίσαιο.
 καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
 σείῳ καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.”

Ἡ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτεν· 290
 τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ· χῶσατο δ' Ἑκτωρ,
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
 στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.

Δηϊφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὖσας ·
 ἤτεέ μιν δόρυ μακρόν · ὁ δ' οὔτι οἱ ἐγγύθεν ἦεν. 295

Ἔκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε ·

“ὦ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδε κάλεσσαν ·
 Δηϊφοβον γὰρ ἔγωγ' ἐφάμην ἥρωα παρεῖναι ·
 ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
 νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἄνευθεν, 300
 οὐδ' ἀλέη · ἦ γάρ ῥα πάλαι τόγε φίλτερον ἦεν
 Ζηνί τε καὶ Διὸς υἱεὶ ἐκηβόλῳ, οἷ με πάρος γε
 πρόφρονες εἰρύατο · νῦν αὖτέ με μοῖρα κιχάνει.
 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
 ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.” 305

Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
 τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
 οἴμησεν δὲ ἀλεῖς ὥστ' αἰετὸς ὑψιπετής,
 ὅστ' εἰσιν πεδίουνδε διὰ νεφέων ἐρεβεννῶν
 ἀρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτώκα λαγῶν · 310
 ὥς Ἔκτωρ οἴμησε τινάσσων φάσγανον ὀξύ.
 ὥρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
 ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
 τετραφάλῳ · καλαὶ δὲ περισσεῖοντο ἔθειραι 315
 χρύσεαι, ἅς Ἡφαιστος ἵει λόφον ἀμφὶ θαμειάς.
 οἶος δ' ἀστὴρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶ
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ,
 ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
 πάλλεν δεξιτερῇ φρονέων κακὸν Ἔκτορι δίῳ, 320
 εἰσορόων χροῖα καλόν, ὅπη εἵξειε μάλιστα.
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροῖα χάλκεα τεύχη,
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς ·
 φαίνεται δ' ἦ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,

λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος · 325
 τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχεϊ δῖος Ἀχιλλεύς,
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή ·
 οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
 ἤριπε δ' ἐν κονίῃς · ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς · 330

“Ἐκτορ, ἀτάρ που ἔφης Πατροκλῇ ἔξαναρίζων
 σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν ἔοντα,
 νήπιε· τοῖο δ' ἄνευθεν ἀοσσητῆρ μέγ' ἀμείνων
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμην,
 ὅς τοι γούνατ' ἔλυσα. σὲ μὲν κύνες ἡδ' οἶωνοὶ 335
 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.”

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἐκτωρ ·
 “λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,
 μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,
 ἀλλὰ σὺ μὲν χαλκὸν τε ἄλις χρυσὸν τε δέδεξο, 340
 δῶρα τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς ·
 “μή με, κύον, γούνων γουνάζεο μηδὲ τοκῆων · 345
 αἶ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνεΐη
 ὥμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας ·
 ὥς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,
 οὐδ' εἴ κεν δεκάκισ τε καὶ εἰκοσινήριτ' ἄποινα
 στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα · 350
 οὐδ' εἴ κεν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι
 Δαρδανίδης Πρίαμος · οὐδ' ὥς σέ γε πότνια μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
 ἀλλὰ κύνες τε καὶ οἶωνοὶ κατὰ πάντα δάσσονται.” 354

Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἑκτωρ·

“ἦ σ’ εὖ γιγνώσκων προτιόσσομαι, οὐδ’ ἄρ’ ἔμελλον
πείσειν· ἦ γὰρ σοίγε σιδήρεος ἐν φρεσὶ θυμός.

φράζεο νῦν μή τοί τι θεῶν μήνιμα γένωμαι,
ἤματι τῷ ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἐσθλὸν ἐόντ’ ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν.” 360

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν,
ψυχὴ δ’ ἐκ ῥεθέων πταμένη Ἀϊδὸςδε βεβήκει,
ὃν πότμον γοόωσα, λιποῦσ’ ἀδροτήτα καὶ ἥβην.
τὸν καὶ τεθνηῶτα προσηύδα δῖος Ἀχιλλεύς·

“Τέθναθι· κῆρα δ’ ἐγὼ τότε δέξομαι, ἵππότε κεν δὴ
Ζεὺς ἐθέλῃ τελέσαι ἡδ’ ἀθάνατοι θεοὶ ἄλλοι.” 366

Ἦ ῥα καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος,
καὶ τόγ’ ἀνευθεν ἔθηχ’, ὃ δ’ ἀπ’ ὤμων τεύχε’ ἐσύλα
αἵματόεντ’· ἄλλοι δὲ περίδραμον νῆες Ἀχαιῶν,
οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγητὸν 370
Ἑκτορος· οὐδ’ ἄρα οἷ τις ἀνουτητί γε παρέστη.
ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
Ἑκτωρ ἢ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέῳ.”

Ὡς ἄρα τις εἶπεςκε καὶ οὐτήσασκε παραστάς. 375
τὸν δ’ ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
στάς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ’ ἀγόρευεν·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
ἐπειδὴ τόνδ’ ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
ὃς κακὰ πόλλ’ ἔρρεξεν, ὅς οὐ σύμπαντες οἱ ἄλλοι, 380
εἰ δ’ ἄγετ’ ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
ὄφρα κέ τι γνῶμεν Τρώων νόον, ὅντιν’ ἔχουσιν,
ἢ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
ἢ μένειν μεμάασι καὶ Ἑκτορος οὐκέτ’ ἐόντος.
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 385

κείται παρ νήεσσι νέκυς ἄκλαυτος ἄθαπτος
 Πάτροκλος · τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἔγωγε
 ζωοῖσιν μετέω καί μοι φίλα γούνατ' ὀρώρη.
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀῖδαο,
 αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἐταίρου. 390
 νῦν δ' ἄγ' αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
 νηυσὶν ἐπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
 ἡράμεθα μέγα κῦδος · ἐπέφνομεν Ἑκτορα δῖον,
 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο."

Ἡ ῥα καὶ Ἑκτορα δῖον αἰκέα μήδετο ἔργα. 395
 ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν ·
 ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἰείρας,
 μᾶστιξέν ῥ' ἐλάαν, τὼ δ' οὐκ ἄκουτε πετέσθην. 400
 τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαῖται
 κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσιν
 κείτο πάρος χαρίεν · τότε δὲ Ζεὺς δυσμενέεσσιν
 δῶκεν ἀεικίσσασθαι ἐῆ ἐν πατρίδι γαίῃ.
 ὥς τοῦ μὲν κεκόνιτο κάρη ἅπαν · ἡ δέ νυ μήτηρ 405
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε, κώκυσεν δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.
 ὦμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ.
 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὥς εἰ ἅπασα 410
 Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα,
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 πάντας δ' ἐλλιτάνεψε κυλινδόμενος κατὰ κόπρον,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον · 415

“ Σχέσθε, φίλοι, καί μ' οἶον εἰάσατε, κηδόμενοί περ,

ἐξελθόντα πόλῃος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν,
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,
 ἥν πως ἡλικίην αἰδέσσεται ἡδ' ἐλεήσῃ
 γῆρας. καὶ δέ νυ τῷδε πατὴρ τοιόσδε τέτυκται, 420
 Πηλεύς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.
 τόσσοις γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 ὥς ἐνός, οὗ μ' ἄχος ὅξυ κατοίσεται Ἀΐδος εἴσω, 425
 Ἔκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν·
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
 μήτηρ θ', ἥ μιν ἔτικτε δυσάμμορος, ἡδ' ἐγὼ αὐτός.”

“Ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται·
 Τρωῆσιν δ' Ἐκάβῃ ἀδινοῦ ἐξῆρχε γόοιο· 430

“Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμάρ
 εὐχολὴ κατὰ ἄστνυ πελέσκειο, πᾶσί τ' ὄνειαρ,
 Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὥς
 δειδέχατ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα 435
 ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”

“Ὡς ἔφατο κλαίους, ἄλοχος δ' οὐπω τι πέπυστο
 Ἔκτορος· οὐ γάρ οἳ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἡγγεῖλ' ὅττι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων,
 ἀλλ' ἡγ' ἰστὸν ὕφαινε μυχῶ δόμου ὑψηλοῖο 440
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
 κέκλετο δ' ἀμφιπόλοισιν εὐπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὅφρα πέλοιτο
 Ἔκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι,
 νηπίῃ, οὐδ' ἐνόησεν ὃ μιν μάλα τῆλε λοετρῶν 445
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·

τῆς δ' ἐλελίχθη γυνίᾳ, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
 ἢ δ' αὖτις δμῶῃσιν εὐπλοκάμοισι μετηύδα·

“ Δεῦτε, δύω μοι ἔπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται.
 αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον, ἐν δ' ἐμοὶ αὐτῇ 451
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἶ γὰρ ἀπ' οὐατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 δείδω μὴ δὴ μοι θρασὺν Ἑκτορα δίος Ἀχιλλεύς, 455
 μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγηνορίης ἀλεγεινῆς,
 ἢ μιν ἔχεσκ', ἐπεὶ οὐποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,
 ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδενὶ εἴκων.”

“Ὡς φαμένη μεγάροιο διέσσυτο μαινάδι ἴση, 460
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 ἔστη παπτήνασ' ἐπὶ τείχεϊ, τὸν δ' ἐνόησεν
 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,
 ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 τῇλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,
 ἄμπυκα, κεκρύφαλόν τ' ἠδὲ πλεκτὴν ἀναδέσμην
 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέῃ Ἀφροδίτῃ 470
 ἥματι τῷ ὅτε μιν κορυθαίολος ἠγάγεθ' Ἑκτωρ
 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 ἀμφὶ δέ μιν γαλόω τε καὶ εἰνατέρες ἄλις ἔσταν,
 αἶ ἔ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 ἢ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
 ἀμβλήδην γοόωσα μετὰ Τρωῇσιν ἔειπεν·

“Ἑκτορ, ἐγὼ δύστηνος· ἰὼ ἄρα γεινόμεθ' αἶσῃ
 ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,

αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῳ ὑληέσση
 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 480
 δύσμορος αἰνόμορον· ὥς μὴ ὤφελλε τεκέσθαι.
 νῦν δὲ σὺ μὲν Ἀἴδαο δόμους ὑπὸ κεύθεσι γαίης
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις
 χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
 ἔσσεαι, Ἐκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.
 ἦνπερ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
 ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρήσουσιν ἀρούρας.
 ἦμαρ δ' ὀρφανικὸν παναφήλिका παῖδα τίθησιν· 490
 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
 δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρὸς ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχευ,
 χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηνεν. 495
 τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,
 χερσὶν πεπληγῶς καὶ ὀνειδείοισιν ἐνίσσων·
 'ἔρρ' οὕτως· οὐ σὸς γε πατὴρ μεταδαίνυται ἡμῖν.'
 δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς 500
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·
 αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 εὐνῇ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
 νῦν δ' ἂν πολλὰ πάθησι, φίλου ἀπὸ πατρὸς ἀμαρτῶν,
 Ἀστυάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν· 506
 οἶος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκήων,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,

γυμνόν· ἀτὰρ τοι εἶματ' ἐνὶ μεγάροισι κέονται 510
λεπτὰ τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
ἀλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
οὐδὲν σοίγ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.”

“Ὡς ἔφατο κλαίουσ’, ἐπὶ δὲ στενάχοντο γυναῖκες. 515

Ο Μ Η Ρ Ο Υ

ΙΛΙΑΔΟΣ Ψ.

HOMER'S ILIAD.

BOOK XXIII.

Ἀθλα ἐπὶ Πατρόκλῳ.

Ὡς οἱ μὲν στενάχοντο κατὰ πτόλιν· αὐτὰρ Ἀχαιοὶ
ἐπειδὴ νῆάς τε καὶ Ἑλλήσποντον ἴκοντο,
οἱ μὲν ἄρ' ἐσκίδναντο ἐὼν ἐπὶ νῆα ἕκαστος·
Μυρμιδόνας δ' οὐκ εἶα ἀποσκίδνασθαι Ἀχιλλεύς,
ἀλλ' ὅγε οἷς ἐτάροισι φιλοπτολέμοισι μετηύδα· 5

“Μυρμιδόνες ταχύπωλοι, ἐμοὶ ἐρίηρες ἐταῖροι,
μὴ δὴ πῶ ὑπ' ὄχεσφι λυώμεθα μώνυχας ἵππους,
ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσον ἰόντες
Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.
αὐτὰρ ἐπεὶ κ' ὀλοοῖο τεταρπώμεσθα γόοιο, 10
ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες.”

Ὡς ἔφαθ', οἱ δ' ὥμωξαν ἀολλέες, ἦρχε δ' Ἀχιλλεύς.
οἱ δὲ τρὶς περὶ νεκρὸν εὐτριχας ἤλασαν ἵππους
μυρόμενοι· μετὰ δέ σφι Θέτις γόου ἴμερον ὤρσεν.
δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν 15
δάκρυσι· τοῖον γὰρ πόθεον μήστῳρα φόβοιο.
τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταίρου·

“Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
 πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην, 20
 Ἕκτορα δεῦρ’ ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι,
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.”

Ἡ ῥα καὶ Ἕκτορα δῖον ἀεικέα μήδετο ἔργα,
 πρηνέα πὰρ λεχέεσσι Μενoitιάδαο τανύσσας 25
 ἐν κονίῃς. οἱ δ’ ἔντε’ ἀφωπλίζοντο ἕκαστος
 χάλκεα μαρμαίροντα, λῦον δ’ ὑψηχέας ἵππους,
 καδ δ’ ἶξον παρὰ νηὶ ποδώκεος Αἰακίδαο
 μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.
 πολλοὶ μὲν βύες ἀργοὶ ὀρέχθουν ἀμφὶ σιδήρῳ 30
 σφαζόμενοι, πολλοὶ δ’ ὄϊες καὶ μηκάδες αἶγες·
 πολλοὶ δ’ ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφῇ,
 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·
 πάντα δ’ ἀμφὶ νέκυν κοτυλήρυτον ἔρρεεν αἶμα.

Αὐτὰρ τόνγε ἄνακτα ποδώκεα Πηλείωνα 35
 εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 σπουδῇ παρπεπιθόντες, ἐταίρου χωόμενον κῆρ.
 οἱ δ’ ὅτε δὴ κλισίην Ἀγαμέμνονος ἶξον ἰόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν
 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, εἰ πεπίθοιεν 40
 Πηλείδην λούσασθαι ἀπο βρότον αἱματόεντα.
 αὐτὰρ ὅγ’ ἡρνεῖτο στερεῶς, ἐπὶ δ’ ὄρκον ὁμοσσειν·

“Οὐ μὰ Ζῆν’, ὅς τίς τε θεῶν ὑπάτος καὶ ἄριστος,
 οὐ θέμις ἐστὶ λοετρὰ καρήατος ἄσσον ἰκέσθαι,
 πρὶν γ’ ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῦναι 45
 κείρασθαί τε κόμην, ἐπεὶ οὐ μ’ ἔτι δεύτερον ὦδε
 ἴξεται ἄχος κραδίην, ὅφρα ζωοῖσι μετείω.
 ἀλλ’ ἦτοι νῦν μὲν στυγερῇ πειθώμεθα δαιτί·
 ἡῶθεν δ’ ὄτρυνον, ἄναξ ἀνδρῶν Ἀγάμεμνον,

ὔλην τ' ἀξέμεναι παρά τε σχεῖν ὅσσ' ἐπιεικὲς 50
νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἡερόεντα,
ὄφρ' ἦτοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ
θᾶσσον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται."

Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ἡδ' ἐπίθοντο.
ἔσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι 55

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
οἱ μὲν κακκείοντες ἔβαν κλισίῃνδε ἕκαστος,
Πηλείδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης
κεῖτο βαρὺ στενάχων, πολέσιν μετὰ Μυρμιδόνεσσιν, 60
ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἡϊόνος κλύζεσκον·

εὖτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
νῆδυμος ἀμφιχυθείς· μάλα γὰρ κάμε φαίδιμα γυῖα
Ἑκτορ' ἐπαΐσσων προτὶ Ἴλιον ἡνέμόεσσαν.

ἦλθε δ' ἐπὶ ψυχὴ Πατροκλῆος δειλοῖο, 65
πάντ' αὐτῷ, μέγεθός τε καὶ ὄμματα κάλ', εἰκνῖα,
καὶ φωνήν, καὶ τοῖα περὶ χροῖ εἵματα ἔστο·
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·

“Εὐδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ.
οὐ μὲν μεν ζώοντος ἀκήδεις, ἀλλὰ θανόντος· 70

θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω.

τῆλέ μ' ἐέργουσι ψυχαί, εἶδωλα καμόντων,
οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐῷσιν,
ἀλλ' αὐτως ἀλάλημαι ἀν' εὐρυπυλὲς Ἀΐδος δῶ.

καί μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὖτις 75
νίσομαι ἐξ Ἀΐδαο, ἐπὴν με πυρὸς λελάχητε.

οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἐταίρων
βουλὰς ἐζόμενοι βουλεύσομεν, ἀλλ' ἐμὲ μὲν κῆρ
ἀμφέχανε στυγερή, ἥπερ λάχε γεινόμενόν περ·

καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 80

τείχει ὑπο Τρώων εὐηγενέων ἀπολέσθαι.
 ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἴ κε πίθηαι.
 μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὅστέ, Ἀχιλλεῦ,
 ἄλλ' ὁμοῦ, ὥς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,
 εὐτέ με τυτθὸν ἔοντα Μενόιτιος ἐξ Ὀπόεντος 85
 ἤγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὑπο λυγρῆς,
 ἥματι τῷ ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος,
 νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς·
 ἔνθα με δεξάμενος ἐν δώμασιν ἱππότα Πηλεὺς
 ἔτραφέ τ' ἐνδυκέως καὶ σὸν θεράποντ' ὀνόμηνεν· 90
 ὥς δὲ καὶ ὅστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτοι
 [χρύσεος ἀμφιφορεύς, τὸν τοι πόρε πότνια μήτηρ].”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“τίπτε μοι, ἡθείη κεφαλῇ, δεῦρ' εἰλήλουθας
 καί μοι ταῦτα ἕκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγώ τοι 95
 πάντα μάλ' ἐκτελέω καὶ πείσομαι ὥς σὺ κελεύεις.
 ἀλλὰ μοι ἄσσον στήθι· μίνυνθά περ ἀμφιβαλόντε
 ἀλλήλους, ὀλοοῖο τέταρπώμεσθα γόοιο.”

Ὡς ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν
 οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἡὔτε καπνὸς 100
 ὥχετο τετριγυῖα. ταφὼν δ' ἀνόρουσεν Ἀχιλλεὺς
 χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδνὸν ἔειπεν·

“ὦ πόποι, ἦ ῥά τίς ἐστι καὶ εἶν' Αἶδαο δόμοισιν
 ψυχὴ καὶ εἰδῶλον, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν.
 παννυχίη γάρ μοι Πατροκλῆος δειλοῖο 105
 ψυχὴ ἐφεστήκει γοόωσά τε μυρομένη τε,
 καί μοι ἕκαστ' ἐπέτελλεν, εἵκτο δὲ θέσκελον αὐτῷ.”

Ὡς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἥμερον ὦρσε γόοιο·
 μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἥως
 ἀμφὶ νέκυν ἐλεεινόν· ἀτὰρ κρείων Ἀγαμέμνων 110

οὐρῆάς τ' ὥτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει,
 Μηριόνης, θεράπων ἀγαπήνορος Ἰδομενῆος.
 οἱ δ' ἴσαν ὑλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
 σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρῆες κίον αὐτῶν· 115
 πολλὰ δ' ἀναντα κάταντα πάραντά τε δόχμιά τ' ἦλθον.
 ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἰδης,
 αὐτίκ' ἄρα δρυὺς ὑψικόμους ταναήκεϊ χαλκῷ
 τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσai
 πῖπτον. τὰς μὲν ἔπειτα διαπλήσσουντες Ἀχαιοὶ 120
 ἔκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο
 ἐλδόμεναι πεδίοιο διὰ ῥωπήϊα πυκνά.
 πάντες δ' ὑλοτόμοι φιτροὺς φέρον· ὥς γὰρ ἀνώγει
 Μηριόνης, θεράπων ἀγαπήνορος Ἰδομενῆος.
 καδ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἐνθ' ἄρ' Ἀχιλ-
 λεὺς 125

φράσσατο Πατρόκλῳ μέγα ἡρίον ἠδὲ οἱ αὐτῷ.

Αὐτὰρ ἐπεὶ πάντη παρακάββαλον ἄσπετον ὕλην,
 εἶατ' ἄρ' αὖθι μένοντες ἀολλέες. αὐτὰρ Ἀχιλλεὺς
 αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσεν
 χαλκὸν ζώννυσθαι, ζεῦξαι δ' ὑπ' ὅχεσφιν ἕκαστον 130
 ἵππους· οἱ δ' ὠρνυντο καὶ ἐν τεύχεσσιν ἔδυνον,
 ἂν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοί τε.
 πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἶπετο πεζῶν,
 μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἑταῖροι.
 θριξὶ δὲ πάντα νέκυν καταείνυσαν, ἃς ἐπέβαλλον 135
 κειρόμενοι· ὀπιθεν δὲ κάρη ἔχε δῖος Ἀχιλλεὺς
 ἀχνύμενος· ἔταρον γὰρ ἀμύμονα πέμπ' Ἀἰδόςδε.

Οἱ δ' ὅτε χῶρον ἵκανον ὅθι σφίσι πέφραδ' Ἀχιλλεύς,
 κάτθεσαν, αἶψα δέ οἱ μενοεικέα νήεον ὕλην.
 ἐνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς· 140

στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
τὴν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθόωσαν·
ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἶνοπα πόντον·

“Σπερχεῖ, ἄλλως σοίγε πατὴρ ἠρήσατο Πηλεὺς,
κεῖσέ με νοστήσαντα φίλῃν ἐς πατρίδα γαῖαν 145
σοί τε κόμην κέρεειν ῥέξειν θ' ἱερὴν ἐκατόμβην,
πεντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.
ὥς ἡρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
νῦν δ' ἐπεὶ οὐ νέομαί γε φίλῃν ἐς πατρίδα γαῖαν, 150
Πατρόκλῳ ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι.”

“Ὡς εἰπὼν ἐν χερσὶ κόμην ἐτάροιο φίλοιο
θῆκεν, τοῖσι δὲ πᾶσιν ὑφ' ἱμερον ὤρσε γόοιο.
καὶ νύ κ' ὀδυρομένοισιν ἔδν φάος ἡελίοιο,
εἰ μὴ Ἀχιλλεὺς αἶψ' Ἀγαμέμνονι εἶπε παραστάς· 155

“Ἀτρεΐδῃ — σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
πείσονται μύθοισι — γόοιο μὲν ἔστι καὶ ᾄσαι.
νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον ἄνωχθι
ὄπλεσθαι· τάδε δ' ἀμφιπονησόμεθ' οἷσι μάλιστα
κῆδεός ἐστι νέκυς· παρὰ δ' οἱ ταγοὶ ἄμμι μενόντων.” 160

Αὐτὰρ ἐπεὶ τόγ' ἄκουσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἵσας,
κηδεμόνες δὲ παρ' αὖθι μένον καὶ νήεον ὕλην,
ποίησαν δὲ πυρὴν ἐκατόμποδον ἔνθα καὶ ἔνθα,
ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενοι κῆρ. 165
πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βοῦς
πρόσθε πυρῆς ἔδερόν τε καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων
δημὸν ἐλὼν ἐκάλυψε νέκυν μεγάρθυμος Ἀχιλλεὺς
ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει·
ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170
πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους

ἐσσυμένως ἐνέβαλλε πυρῇ, μεγάλη στεναχίζων.
 ἐννέα τῶγε ἄνακτι τραπεζῆες κύνες ἦσαν·
 καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,
 δώδεκα δὲ Τρώων μεγαθύμων υἱέας ἐσθλοὺς 175
 χαλκῷ δηϊόων· κακὰ δὲ φρεσὶ μήδετο ἔργα·
 ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὅφρα νέμοιτο.
 ὦμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἐταῖρον·

“Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
 πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην. 180
 δώδεκα μὲν Τρώων μεγαθύμων υἱέας ἐσθλοὺς,
 τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει· Ἔκτορα δ' οὔτι
 δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.”

Ὡς φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπένοντο,
 ἀλλὰ κύνας μὲν ἄλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185
 ἤματα καὶ νύκτας, ῥοδόεντι δὲ χρίεν ἐλαίῳ
 ἀμβροσίῳ, ἵνα μὴ μιν ἀποδρύφοι ἐλκυστάζων.
 τῷ δ' ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
 οὐρανόθεν πεδίονδε, κάλυψε δὲ χῶρον ἅπαντα,
 ὅσσον ἐπέϊχε νέκυς, μὴ πρὶν μένος ἡελίοιο 190
 σκήλει' ἀμφὶ περὶ χροῶα ἵνεσιν ἠδὲ μέλεσσιν.

Οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος.
 ἐνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 σταῖς ἀπάνευθε πυρῆς δοιοῖς ἡρᾶτ' ἀνέμοισιν,
 Βορρῇ καὶ Ζεφύρῳ, καὶ ὑπέσχετο ἱερὰ καλά· 195
 πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν
 ἐλθέμεν, ὅφρα τάχιστα πυρὶ φλεγεθοίατο νεκροί,
 ὕλη τε σεύαιτο καήμεναι. ὦκέα δ' Ἴρις
 ἀράων ἀΐουσα μετάγγελος ἦλθ' ἀνέμοισιν.
 οἱ μὲν ἄρα Ζεφύροιο δυσάεος ἀθρόοι ἔνδον 200
 εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπέστη
 βηλῶ ἔπι λιθέῳ. τοὶ δ' ὥς ἴδον ὀφθαλμοῖσιν,

πάντες ἀνήϊξαν, κάλεόν τέ μιν εἰς ἐΐαστος·

ἢ δ' αὖθ' ἔξεσθαι μὲν ἀνήνατο, εἶπε δὲ μῦθον·

“Οὐχ ἔδος· εἴμι γὰρ αὖτις ἐπ' Ὀκεανοῖο ῥέεθρα, 205

Αἰθιόπων ἐς γαῖαν, ὅθι ῥέζουσ' ἐκατόμβας

ἀθανάτοις, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν·

ἀλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεινὸν

ἐλθεῖν ἀρᾶται, καὶ ὑπίσχεται ἱερὰ καλά,

ὄφρα πυρὴν ὄρσητε καήμεναι, ἣ ἔνι κεῖται 210

Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.”

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπεβήσετο, τοὶ δ' ὀρέοντο

ἡχῇ θεσπέσῃ, νέφεα κλονέοντε πάροιθεν.

αἶψα δὲ πόντον ἵκανον ἀήμεναι, ὦρτο δὲ κῦμα

πνοιῇ ὑπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἰκέσθην, 215

ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.

παννύχιοι δ' ἄρα τοίγε πυρῆς ἄμυδις φλόγ' ἔβαλλον,

φυσῶντες λιγέως· ὁ δὲ πάννυχος ὥκυσ' Ἀχιλλεὺς

χρυσέου ἐκ κρητῆρος, ἐλὼν δέπας ἀμφικύπελλον,

οἶνον ἀφυσσάμενος χαμάδις χέε, δεῦτε δὲ γαῖαν, 220

ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.

ὥς δὲ πατὴρ οὐ παιδὸς ὀδύρεται ὀστέα καίων,

νυμφίου, ὅστε θανὼν δειλοὺς ἀκάχησε τοκῆας,

ὥς Ἀχιλεὺς ἐτάροιο ὀδύρετο ὀστέα καίων,

ἐρπύζων παρὰ πυρκαϊήν, ἀδινὰ στεναχίζων. 225

Ἦμος δ' Ἐωσφόρος εἴσι φόως ἐρέων ἐπὶ γαῖαν,

ὄντε μέτα κροκόπεπλος ὑπεῖρ ἄλα κίδνεται ἠώς,

τῆμος πυρκαϊῇ ἐμαραίνετο, παύσατο δὲ φλόξ.

οἱ δ' ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι

Θρηϊκίον κατὰ πόντον· ὁ δ' ἔστενεν οἴδματι θύων. 230

Πηλείδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεὶς

κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.

οἱ δ' ἀμφ' Ἀτρείωνα ἀολλέες ἠγερέθοντο,

τῶν μιν ἐπερχομένων ὄμαδος καὶ δοῦπος ἔγειρεν.
ἔξετο δ' ὀρθωθείς καί σφεας πρὸς μῦθον ἔειπεν · 235

“ Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἶθοπι οἴνῳ
πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος · αὐτὰρ ἔπειτα
ὀστέα Πατρόκλοιο Μεινοιτιάδαο λέγωμεν
εὖ διαγιγνώσκοντες · ἀριφραδέα δὲ τέτυκται · 240
ἐν μέσση γὰρ ἔκειτο πυρῇ, τοῖ δ' ἄλλοι ἄνευθεν
ἐσχατιῇ καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἄνδρες.
καὶ τὰ μὲν ἐν χρυσέῃ φιάλῃ καὶ δίπλακι δημῷ
θείομεν, εἰσόκεν αὐτὸς ἐγὼν Ἄϊδι κεύθωμαι.
τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245
ἀλλ' ἐπιεικέα τοῖον · ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ
εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμεῖο
δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε.”

“Ὡς ἔφαθ', οἳ δ' ἐπίθοντο ποδώκεϊ Πηλείωνι.
πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἴνῳ, 250
ὅσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρη ·
κλαίοντες δ' ἐτάροιο ἐνῆέος ὀστέα λευκὰ
ἄλλεγον ἐς χρυσέην φιάλῃν καὶ δίπλακα δημόν,
ἐν κλισίῃσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν ·
τορνώσαντο δὲ σῆμα θεμεΐλιά τε προβάλοντο 255
ἀμφὶ πυρὴν · εἶθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχευαν.
χεύαντες δὲ τὸ σῆμα πάλιν κίου. αὐτὰρ Ἀχιλλεὺς
αὐτοῦ λαὸν ἔρυκε καὶ ἵζανεν εὐρὺν ἀγῶνα,
νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε,
ἵππους θ' ἡμιόνους τε βοῶν τ' ἵφθιμα κάρηνα, 260
ἦδὲ γυναῖκας εὐζώνους, πολιόν τε σίδηρον.

Ἴππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
θῆκε γυναῖκα ἄγεσθαι ἀμύμονα ἔργα ἰδυῖαν
καὶ τρίποδ' ὠτώεντα δυώκαιικοσίμετρον,

τῷ πρώτῳ · ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν 265
ἐξέτε' ἀδμήτην, βρέφος ἡμίονον κύνουσιν ·

αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα
καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτῶς ·
τῷ δὲ τετάρτῳ θῆκε δύω χρυσοῖο τάλαντα,
πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν. 270
στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν ·

“ Ἀτρεΐδῃ τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ἱππῆας τάδ' ἄεθλα δεδεγμένα κεῖτ' ἐν ἀγῶνι,
εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,
ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην. 275
ἴστε γὰρ ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι
ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δ' ἔπορ' αὐτοὺς
πατρὶ ἐμῷ Πηλῆϊ, ὃ δ' αὖτ' ἐμοὶ ἐγγυάλιξεν.
ἀλλ' ἦτοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι ·
τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο, 280
ἡπίου, ὃ σφῶϊν μάλα πολλάκις ὑγρὸν ἔλαιον
χαιτάων κατέχευε, λοέσσας ὕδατι λευκῷ.
τὸν τῷ γ' ἐσταότες πενθείετον, οὐδεὶ δέ σφιν
χαῖται ἐρηρέδαται, τὼ δ' ἐστατον ἀχυνμένῳ κῆρ.
ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅστις Ἀχαιῶν 285
ἵπποισιν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν.”

ὣς φάτο Πηλεΐδης, ταχέες δ' ἱππῆες ἄγερθεν.
ᾧρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Εὐμήλος,
Ἀδμήτου φίλος υἱός, ὃς ἱπποσύνη ἐκέκαστο ·
τῷ δ' ἐπὶ Τυδείδῃς ᾧρτο κρατερὸς Διομήδης, 290
ἵππους δὲ Τρωοὺς ὕπαγε ζυγόν, οὓς ποτ' ἀπηύρα
Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.
τῷ δ' ἄρ' ἐπ' Ἀτρεΐδῃς ᾧρτο ξανθὸς Μενέλαος
διογενής, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους,
Αἴθην τὴν Ἀγαμεμνονέην τὸν ἐόν τε Πόδαργον · 295

τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάδης Ἐχέπωλος
 δῶρ', ἵνα μή οἱ ἔποιθ' ὑπὸ Ἴλιον ἠνεμόεσσαν,
 ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκεν
 Ζεὺς ἄφενος, ναῖεν δ' ὄγ' ἐν εὐρυχόρῳ Σικυῶνι·
 τὴν ὄγ' ὑπὸ ζυγὸν ἦγε, μέγα δρόμου ἰσχανόωσαν. 300

Ἀντίλοχος δὲ τέταρτος εὐτρίχας ὠπλίσαθ' ἵππους,
 Νέστορος ἀγλαὸς υἱός, ὑπερθύμοιο ἀνακτος,
 τοῦ Νηληϊάδαο· Πυλοιγενέες δέ οἱ ἵπποι
 ὠκύποδες φέρον ἄρμα· πατήρ δέ οἱ ἄγχι παραστὰς
 μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ· 305

“ Ἀντίλοχ', ἦτοι μὲν σε, νέον περ ἐόντ', ἐφίλησαν
 Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
 παντοίας· τῷ καὶ σε διδασκέμεν οὔτι μάλα χρεώ·
 οἴσθα γὰρ εὖ περὶ τέρμαθ' ἐλίσσέμεν· ἀλλὰ τοι ἵπποι
 βάρδιστοι θείειν· τῷ τ' οἷω λοίγι' ἔσεσθαι. 310

τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ
 πλείονα ἴσασιν σέθεν αὐτοῦ μῆτίσασθαι.
 ἀλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῷ
 παντοίην, ἵνα μή σε παρεκπροφύγῃσιν ἄεθλα.
 μῆτι τοι δρυτόμος μέγ' ἀμείνων ἢ βίηφιν· 315

μῆτι δ' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
 νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισιν·
 μῆτι δ' ἡνίοχος περιγίγνεται ἡνιόχοιο.
 ἀλλ' ὅς μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθὼς
 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα, 320

ἵπποι δὲ πλανόωνται ἀνὰ δρόμον, οὐδὲ κατίσχει·
 ὅς δέ κε κέρδεα εἰδῇ ἐλαύνων ἥσσονας ἵππους,
 αἰεὶ τέρμ' ὀρόων στρέφει ἐγγύθεν, οὐδέ ἐ λήθει
 ὅππως τὸ πρῶτον τανύσῃ βοέοισιν ἱμᾶσιν,
 ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προὔχοντα δοκεύει. 325

σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσαι.

ἔστηκε ξύλον αὖον, ὅσον τ' ὄργυι', ὑπὲρ αἴης,
 ἢ δρυὸς ἢ πεύκης. τὸ μὲν οὐ καταπύθεται ὄμβρῳ,
 λᾶε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῶ
 ἐν ξυνοχῇσιν ὁδοῦ, λείος δ' ἵππόδρομος ἀμφίς. 330

ἢ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,
 ἢ τόγε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων,
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης δῖος Ἀχιλλεύς.
 τῷ σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους,
 αὐτὸς δὲ κλινθῆναι εὐπλέκτῳ ἐνὶ δίφρῳ 335

ἦκ' ἐπ' ἀριστερὰ τοῖν · ἀτὰρ τὸν δεξιὸν ἵππον
 κένσαι ὁμοκλήσας, εἷξαί τέ οἱ ἡνία χερσίν.
 ἐν νύσση δέ τοι ἵππος ἀριστερὸς ἐγχριμψθήτω,
 ὥς ἂν τοι πλήμνη γε δοάσσεται ἄκρον ἰκέσθαι
 κύκλου ποιητοῖο · λίθου δ' ἀλέασθαι ἐπαυρεῖν, 340
 μή πως ἵππους τε τρώσης κατὰ θ' ἄρματα ἄξης ·
 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείῃ δὲ σοὶ αὐτῷ
 ἔσσεται. ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι.

εἰ γάρ κ' ἐν νύσση γε παρεξελάσθησθα διώκων,
 οὐκ ἔσθ' ὅς κέ σ' ἔλησι μετάλμενος οὐδὲ παρέλθῃ, 345
 οὐδ' εἴ κεν μετόπισθεν Ἀρείονα δῖον ἐλαύνοι,
 Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,
 ἢ τοὺς Λαομέδοντος, οἳ ἐνθάδε γ' ἔτραφεν ἐσθλοί·”

Ὡς εἰπὼν Νέστωρ Νηληϊῖος ἄψ ἐνὶ χώρῃ
 ἔζετ', ἐπεὶ ᾧ παιδὶ ἐκάστου πείρατ' ἔειπεν. 350

Μηριόνης δ' ἄρα πέμπτος εὐτρίχας ὠπλίσασθ' ἵππους.
 ἂν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλοντο ·
 πάλλ' Ἀχιλεὺς, ἐκ δὲ κλήρος θόρε Νεστορίδαο
 Ἀντιλόχου · μετὰ τὸν δ' ἔλαχε κρείων Εὐμηλος ·
 τῷ δ' ἄρ' ἐπ' Ἀτρείδης, δουρικλειτὸς Μενέλαος · 355
 τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν · ὕστατος αὖτε
 Τυδείδης, ὃχ' ἄριστος ἐών, λάχ' ἐλαυνέμεν ἵππους.

στὰν δὲ μεταστοιχί, σήμηνε δὲ τέρματ' Ἀχιλλεὺς
 τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
 ἀντίθεον Φοῖνικα, ὁπάονα πατρὸς ἐοῖο, 360
 ὥς μεμνέωτο δρόμου καὶ ἀληθείην ἀποεῖποι.

Οἱ δ' ἅμα πάντες ἐφ' ἵπποιον μάστιγας ἄειραν,
 πέπληγόν θ' ἱμᾶσιν, ὁμόκλησάν τ' ἐπέεσσιν
 ἐσσυμένως· οἱ δ' ὦκα διέπρησσαν πεδίῳ,
 νόσφι νεῶν, ταχέως· ὑπὸ δὲ στέρνοισι κονίη 365
 ἴστατ' ἀειρομένη ὥστε νέφος ἢ θύελλα,
 χαῖται δ' ἐρρώοντο μετὰ πνοιῆς ἀνέμοιο.
 ἄρματα δ' ἄλλοτε μὲν χθονὶ πύλνατο πουλυβοτείρῃ,
 ἄλλοτε δ' αἰξασκε μετήορα· τοῖ δ' ἐλατῆρες
 ἔστασαν ἐν δίφροισι, πάτασσε δὲ θυμὸς ἐκάστου 370
 νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος
 ἵπποις, οἱ δ' ἐπέτοντο κονιόντες πεδίῳ.

Ἄλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι
 ἄψ' ἐφ' ἁλὸς πολιῆς, τότε δὴ ἀρετὴ γε ἐκάστου
 φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα 375
 αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.
 τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι,
 Τρώιοι, οὐδέ τι πολλὸν ἄνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·
 αἰεὶ γὰρ δίφρου ἐπιβήσομένοισιν εἵκτην,
 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω 380
 θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.
 καὶ νύ κεν ἢ παρέλασσ', ἢ ἀμφήριστον ἔθηκεν,
 εἰ μὴ Τυδέος υἱὶ κοτέσσατο Φοῖβος Ἀπόλλων,
 ὅς ῥά οἱ χειρῶν ἔβαλεν μάστιγα φαεινὴν.
 τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωομένοιο, 385
 οὐνεκα τὰς μὲν ὅρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,
 οἱ δὲ οἱ ἐβλάβησαν ἄνευ κέντροιο θέοντες.
 οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων

Τυδείδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,
δῶκε δέ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνήκεν. 390

ἥ δέ μετ' Ἀδμήτου υἷον κοτέουσ' ἐβεβήκει,
ἵππειον δέ οἱ ἦξε θεὰ ζυγόν· αἱ δέ οἱ ἵπποι
ἀμφὶς ὁδοῦ δραμέτην, ῥυμός δ' ἐπὶ γαῖαν ἐλύσθη.
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,
ἀγκῶνάς τε περιδρύφθη στόμα τε ῥῖνάς τε, 395

θρυλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τῷ δέ οἱ ὅσσε
δακρυόφι πλήσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
Τυδείδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνη
ἵπποις ἦκε μένος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν. 400

τῷ δ' ἄρ' ἐπ' Ἀτρείδης εἶχε ξανθὸς Μενέλαος.
Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·

“Ἐμβητον καὶ σφῶϊ· τιταίνετον ὅττι τάχιστα.
ἦτοι μὲν κείνοισιν ἐριζέμεν οὔτι κελεύω,
Τυδεΐδew ἵπποισι δαΐφρονος, οἷσιν Ἀθήνη 405
νῦν ὥρεξε τάχος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν.

ἵππους δ' Ἀτρεΐδαο κιχάνετε, μηδὲ λίπησθον,
καρπαλίμως, μὴ σφῶϊν ἐλεγχείην καταχεύη
Αἴθη θῆλυς ἐοῦσα· τίη λείπεσθε, φέριστοι·
ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· 410

οὐ σφῶϊν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
ἔσσεται, αὐτίκα δ' ὕμμε κατακτενεῖ ὀξείϊ χαλκῷ,
αἶ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον.
ἀλλ' ἐφοαρτεῖτον καὶ σπεύδετον ὅττι τάχιστα.
ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἡδὲ νοήσω, 415
στεινωπῷ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει.”

Ὡς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
μᾶλλον ἐπεδραμέτην ὀλίγον χρόνον· αἶψα δ' ἔπειτα
στεῖνος ὁδοῦ κοίλης ἶδεν Ἀντίλοχος μενεχάρμης.

ῥωχμὸς ἔην γαίης, ἧ χειμέριον ἅλὲν ὕδωρ 420
 ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα ·
 τῇ ῥ' εἶχεν Μενέλαος ἀματροχιάς ἀλεείνων.

Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους
 ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
 Ἀτρείδης δ' ἔδδεισε καὶ Ἀντιλόχῳ ἐγεγώνει · 425

“ Ἀντίλοχ', ἀφραδέως ἱππάζεαι · ἄλλ' ἄνεχ' ἵππους ·
 στεινωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσεις,
 μή πως ἀμφοτέρους δηλήσῃαι ἄρματι κύρσας.”

Ὡς ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνεν
 κέντρῳ ἐπισπέρχων, ὥς οὐκ αἴοντι εἰκώς. 430

ὅσσα δὲ δίσκου οὖρα κατωμαδίῳο πέλονται,
 ὄντ' αἰζηὸς ἀφῆκεν ἀνὴρ, πειρώμενος ἥβης,
 τόσσον ἐπεδραμέτην · αἱ δ' ἠρώησαν ὀπίσσω
 Ἀτρείδεω · αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,
 μή πως συγκύρσειαν ὁδῷ ἐνὶ μώνυχες ἵπποι, 435
 δίφρους τ' ἀνστρέψειαν εὐπλεκέας, κατὰ δ' αὐτοὶ
 ἐν κονίησι πέσοιεν ἐπειγόμενοι περὶ νίκης.
 τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος ·

“ Ἀντίλοχ', οὐτίς σεῖο βροτῶν ὀλοώτερος ἄλλος ·
 ἔρρ', ἐπεὶ οὐ σ' ἐτυμόν γ' ἔφαμεν πεπνύσθαι Ἀχαιοί, 440
 ἀλλ' οὐ μὰν οὐδ' ὥς ἄτερ ὅρκου οἴσῃ ἄεθλον.”

Ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε ·
 “ μή μοι ἐρύκεσθον μηδ' ἔστατον ἀχνυμένῳ κῆρ.
 φθήσονται τούτοισι πόδες καὶ γοῦνα καμόντα
 ἢ ὑμῖν · ἄμφω γὰρ ἀτέμβονται νεότητος.” 445

Ὡς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
 μᾶλλον ἐπεδραμέτην, τάχα δέ σφισιν ἄγχι γένοντο.

Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο
 ἵππους · τοὶ δὲ πέτοντο κονίοντες πεδίῳο.
 πρῶτος δ' Ἰδομενεύς, Κρητῶν ἀγός, ἐφράσαθ' ἵππους ·

ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ, 451
 τοῖο δ' ἀνευθεν ἐόντος ὁμοκλητῆρος ἀκούσας
 ἔγνω · φράσσατο δ' ἵππον ἀριπρεπέα προὔχοντα,
 ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ
 λευκὸν σῆμ' ἐτέτυκτο περίτροχον ἥντε μήνη. 455
 στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν ·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἷος ἐγὼν ἵππους αὐγάζομαι ἢ καὶ ὑμεῖς ;
 ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,
 ἄλλος δ' ἡνίοχος ἰνδάλλεται · αἱ δέ που αὐτοῦ 460
 ἔβλαβεν ἐν πεδίῳ, αἰ κεῖσέ γε φέρτεραι ἦσαν.
 ἦτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,
 νῦν δ' οὔπη δύναμαι ἰδέειν · πάντη δέ μοι ὅσσε
 Τρωϊκὸν ἅμ πεδίου παπταίνετον εἰσορόωντι.
 ἦε τὸν ἡνίοχον φύγον ἡνία, οὐδ' ἐδυνάσθη 465
 εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας ;
 ἔνθα μιν ἐκπέσσειν οἶω σὺν θ' ἄρματα ἄξαι,
 αἱ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
 ἀλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν · οὐ γὰρ ἔγωγε
 εὖ διαγιγνώσκω · δοκέει δέ μοι ἔμμεναι ἀνὴρ 470
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,
 Τυδέος ἵπποδάμου υἱός, κρατερός Διομήδης.”

Τὸν δ' αἰσchrῶς ἐνένιπεν Ὀϊλῆος ταχὺς Αἴας ·
 “Ἴδομενεῦ, τί πάρος λαβρεύεαι ; αἱ δέ τ' ἀνευθεν
 ἵπποι ἀερσίποδες πολέος πεδίῳο δίενται. 475
 οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον
 οὔτε τοι ὀξύτατον κεφαλῆς ἐκ δέρκεται ὅσσε ·
 ἀλλ' αἰεὶ μύθοις λαβρεύεαι. οὐδέ τί σε χρὴ
 λαβραγόρην ἔμεναι · πάρα γὰρ καὶ ἀμείνονες ἄλλοι.
 ἵπποι δ' αὐταὶ ἔασι παροίτεραι, αἰ τὸ πάρος περ, 480
 Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὖληρα βέβηκεν.”

Τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἤϋδα ·

“ Αἴαν, νεῖκος ἄριστε, κακοφραδές, ἄλλα τε πάντα
δεύεαι Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.

δεῦρό νυν, ἣ τρίποδος περιδόμεθον ἥε λέβητος · 485

ἵστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θείομεν ἄμφω,
ὅπποτέραι πρόσθ' ἵπποι, ἵνα γνώης ἀποτίνων.”

Ὡς ἔφατ', ὠρнуτο δ' αὐτίκ' Οἴλῆος ταχὺς Αἴας
χώομενος χαλεποῖσιν ἀμείψασθαι ἐπέεσσιν.

καὶ νύ κε δὴ προτέρω ἔτ' ἔρις γένητ' ἀμφοτέροισιν, 490

εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον ·

“ Μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,
Αἴαν Ἰδομενεὺ τε, κακοῖς, ἐπεὶ οὐδὲ ἔοικεν.

καὶ δ' ἄλλω νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι.

ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε 495

ἵππους · οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης

ἐνθάδ' ἐλεύσονται · τότε δὲ γνώσεσθε ἕκαστος

ἵππους Ἀργείων, οἳ δεύτεροι οἳ τε πάροιθεν.”

Ὡς φάτο, Τυδεΐδης δὲ μάλα σχεδὸν ἦλθε διώκων,

μάστι δ' αἰὲν ἔλαυνε κατωμαδόν · οἱ δέ οἱ ἵπποι 500

ὑψόσ' αἰρέσθην ρίμφα πρήσσουντε κέλευθον.

αἰεὶ δ' ἡνίοχον κονίης ραθάμιγγες ἔβαλλον,

ἄρματα δὲ χρυσῷ πεπυκασμένα κασσιτέρῳ τε

ἵπποις ὠκυπόδεσσιν ἐπέτρεχον · οὐδέ τι πολλή

γίγνεται ἐπισσώτρων ἄρματροχιῇ κατόπισθεν 505

ἐν λεπτῇ κονίῃ · τὼ δὲ σπεύδοντε πετέσθην.

στῇ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκῆκιεν ἰδρῶς

ἵππων ἕκ τε λόφων καὶ ἀπὸ στέρνοιο χαμᾶζε.

αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος,

κλῖνε δ' ἄρα μάστιγα ποτὶ ζυγόν. οὐδ' ἐμάτησεν 510

ἴφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον,

δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναῖκα

καὶ τρίποδ' ὠτῶεντα φέρειν · ὁ δ' ἔλυνεν ὑφ' ἵππους.

Τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊῖος ἤλασεν ἵππους,
 κέρδεσιν, οὔτι τάχει γε, παραφθάμενος Μενέλαον · 515
 ἀλλὰ καὶ ὡς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.
 ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ῥά τ' ἄνακτα
 ἔλκησιν πεδίοιο τιταινόμενος σὺν ὄχεσφιν ·
 τοῦ μέν τε ψαύουσιν ἐπισσώτρου τρίχες ἄκραι
 οὐραῖαι · ὁ δέ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλή 520
 χώρη μεσσηγύς, πολέος πεδίοιο θέοντος ·
 τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 λείπετ' · ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,
 ἀλλὰ μιν αἶψα κίχανεν · ὀφέλλετο γὰρ μένος ἥν
 ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης. 525
 εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισιν,
 τῷ κέν μιν παρέλασσ' οὐδ' ἀμφήριστον ἔθηκεν.
 αὐτὰρ Μηριόνης, θεράπων ἐὺς Ἰδομενῆος,
 λείπετ' ἀγακλῆος Μενελάου δουρὸς ἐρωήν ·
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἄρμ' ἐν ἀγῶνι.
 υἱὸς δ' Ἀδμήτοιο πανύστατος ἦλυθεν ἄλλων,
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 τὸν δὲ ἰδὼν ᾠκτεϊρε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευεν · 535

“Λοῖσθος ἀνὴρ ὄριστος ἐλαύνει μώνυχας ἵππους.
 ἀλλ' ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὡς ἐπιεικές,
 δεύτερ' · ἀτὰρ τὰ πρῶτα φερέσθω Τυδέος υἱός.”

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ὡς ἐκέλευεν.
 καὶ νύ κέ οἱ πόρεν ἵππον—ἐπήνησαν γὰρ Ἀχαιοί— 540
 εἰ μὴ ἄρ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 Πηλεΐδην Ἀχιλλῆα δίκη ἡμείψατ' ἀναστάς ·

“ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ κε τελέσσης
 τοῦτο ἔπος · μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,

τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππω 545
 αὐτός τ' ἐσθλὸς ἐών. ἄλλ' ὥφελεν ἀθανάτοισιν
 εὐχέσθαι· τό κεν οὔτι πανύστατος ἦλθε διώκων.
 εἰ δέ μιν οἴκτειρεις καί τοι φίλος ἔπλετο θυμῷ,
 ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς
 καὶ πρόβατ', εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι· 550
 τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μεῖζον ἄεθλον,
 ἢ καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.
 τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθήτω
 ἀνδρῶν ὅς κ' ἐθέλησιν ἐμοὶ χεῖρεσσι μάχεσθαι."

Ὡς φάτο, μείδησεν δὲ ποδάρκης δῖος Ἀχιλλεὺς 555
 χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἐταῖρος·
 καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·

“Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
 Εὐμήλῳ ἐπιδουῖναι, ἐγὼ δέ κε καὶ τὸ τελέσω.
 δώσω οἱ θώρηκα, τὸν Ἀστεροπαῖον ἀπηύρων, 560
 χάλκεον, ᾧ πέρι χεῦμα φαεινοῦ κασσιτέροιο
 ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιος ἔσται."

Ἡ ῥα καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἐταίρῳ
 οἰσέμεναι κλισίῃθεν· ὁ δ' ὄχρετο καί οἱ ἔνεικεν.
 [Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων.] 565

Τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχεύων,
 Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κήρυξ
 χερσὶ σκῆπτρον ἔθηκε, σιωπῆσαί τ' ἐκέλευσεν
 Ἀργείους· ὁ δ' ἔπειτα μετηύδα ἰσόθεος φῶς·

“Ἀντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας. 570
 ἦσχυνας μὲν ἐμὴν ἀρετήν, βλάβψας δέ μοι ἵππους,
 τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺ χεῖρονες ἦσαν.
 ἀλλ' ἄγετ', Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ἐς μέσον ἀμφοτέροισι δικάσσατε, μηδ' ἐπ' ἀρωγῇ·
 μήποτέ τις εἴπησιν Ἀχαιῶν χαλκοχιτώνων· 575

‘ Ἀντίλοχον ψεύδεσσι βησάμενος Μενέλαος
οἶχεται ἵππον ἄγων, ὅτι οἱ πολὺ χείρονες ἦσαν
ἵπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε.
εἰ δ’ ἄγ’ ἐγὼν αὐτὸς δικάσω, καί μ’ οὐτινά φημι
ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεὶα γὰρ ἔσται. 580

Ἀντίλοχ’, εἰ δ’ ἄγε δεῦρο, διοτρεφές, ἣ θέμις ἐστίν,
στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἰμάσθλην
χερσὶν ἔχων ῥαδιινὴν, ἥπερ τὸ πρόσθεν ἔλαυνες,
ἵππων ἀψάμενος γαιήοχον ἐννοσίγαιον
ὄμνυθι μὴ μὲν ἐκὼν τὸ ἐμὸν δόλῳ ἄρμα πεδῆσαι.” 585

Τὸν δ’ αὖτ’ Ἀντίλοχος πεπνυμένος ἀντίον ἠΰδα·
“ ἄνσχεο νῦν· πολλὸν γὰρ ἔγωγε νεώτερός εἰμι
σεῖο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
οἶσθ’ οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσιν·
κραιπνότερος μὲν γάρ τε νόος, λεπτὴ δέ τε μῆτις. 590
τῷ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς
δώσω, τὴν ἀρόμην· εἰ καὶ νύ κεν οἴκοθεν ἄλλο
μεῖζον ἐπαιτήσειας, ἄφαρ κέ τοι αὐτίκα δοῦναι
βουλοίμην ἢ σοίγε, διοτρεφές, ἥματα πάντα
ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἀλιτρός.” 595

Ἡ ῥα, καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς
ἐν χείρεσσι τίθει Μενελάου· τοῖο δὲ θυμὸς
ἰάνθη, ὥσεί τε περὶ σταχύεσσιν ἐέρση
ληΐου ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουργαι·
ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη. 600
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Ἀντίλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτὸς
χωόμενος, ἐπεὶ οὔτι παρήγορος οὐδ’ ἀεσίφρων
ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.
δεύτερον αὖτ’ ἀλέασθαι ἀμείνονας ἡπεροπεύειν. 605
οὐ γάρ κέν με τάχ’ ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·

ἀλλὰ σὺ γὰρ δὴ πόλλ' ἔπαθες καὶ πόλλ' ἐμόγησας,
 σός τε πατήρ ἀγαθὸς καὶ ἀδελφεός, εἵνεκ' ἐμεῖο·
 τῷ τοι λισσομένῳ ἐπιπείσομαι, ἥδ' ἐ καὶ ἵππον
 δώσω, ἐμήν περ εἰούσαν, ἵνα γνῶωσι καὶ οἶδε 610
 ὥς ἐμὸς οὐποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.”

Ἡ ῥα καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἐταίρῳ
 ἵππον ἄγειν· ὁ δ' ἔπειτα λέβηθ' ἔλε παμφανόωντα.
 Μηριόνης δ' ἀνάειρε δύω χρυσοῖο τάλαντα
 τέτρατος, ὥς ἔλασεν. πέμπτον δ' ὑπελείπετ' ἄεθλον, 615
 ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεύς,
 Ἀργείων ἀν' ἀγῶνα φέρων, καὶ ἔειπε παραστάς·

“Τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,
 Πατρόκλοιο τάφου μνήμ' ἔμμεναι· οὐ γὰρ ἔτ' αὐτὸν
 ὄψει ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ' ἄεθλον 620
 αὐτῶς· οὐ γὰρ πύξ γε μαχήσεαι, οὐδὲ παλαίσεις,
 οὐδέ τ' ἀκοντιστὺν ἐσδύσεαι, οὐδὲ πόδεσσι
 θεύσεαι· ἥδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει.”

Ὡς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 625

“Ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες·
 οὐ γὰρ ἔτ' ἔμπεδα γυνῖα, φίλος, πόδες, οὐδ' ἔτι χεῖρες
 ὤμων ἀμφοτέρωθεν ἐπαῖσσονται ἐλαφραί.
 εἴθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,
 ὥς ὁπότε κρείοντ' Ἀμαρυγκέα θάπτον Ἐπειοὶ 630
 Βουπρασίῳ, παῖδες δ' ἔθεσαν βασιλῆος ἄεθλα·
 ἔνθ' οὔτις μοι ὁμοῖος ἀνὴρ γένητ', οὔτ' ἄρ' Ἐπειῶν
 οὔτ' αὐτῶν Πυλίων οὔτ' Αἰτωλῶν μεγαθύμων.
 πύξ μὲν ἐνίκησα Κλυτομήδεα, Ἥνοπος υἱόν,
 Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη· 635
 Ἴφικλον δὲ πόδεσσι παρέδραμον ἐσθλὸν εἶντα,
 δουρὶ δ' ὑπειρέβαλον Φυλῆά τε καὶ Πολύδωρον.

οἷοισίν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,
 πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,
 οὔνεκα δὴ τὰ μέγιστα παρ' αὐτόφι λείπετ' ἄεθλα. 640
 οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἠνιόχευεν,
 ἔμπεδον ἠνιόχευ', ὁ δ' ἄρα μάστιγι κέλευεν.
 ὥς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων
 ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῷ
 πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἠρώεσσιν. 645
 ἀλλ' ἴθι καὶ σὸν ἐταῖρον ἀέθλοισι κτερεῖζε.
 τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
 ὥς μεν αἰὲ μέμνησαι ἐνηέος, οὐδέ σε λήθω
 τιμῆς ἧστέ μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.
 σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν.” 650

Ὡς φάτο, Πηλεΐδης δὲ πολὺν καθ' ὅμιλον Ἀχαιῶν
 ὥχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.
 αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·
 ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι
 ἐξέτε' ἀδμήτην, ἥτ' ἀλγίσστη δαμάσασθαι· 655
 τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

“Ἀτρεΐδῃ τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
 ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστω,
 πῦξ μάλ' ἀνασχομένω πεπληγέμεν. ὧ δέ κ' Ἀπόλλων
 δώῃ καμμονίην, γνῶωσι δὲ πάντες Ἀχαιοί, 661
 ἡμίονον ταλαεργὸν ἄγων κλισίηνδε νεέσθω·
 αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον.”

Ὡς ἔφατ', ὠρнуτο δ' αὐτίκ' ἀνὴρ ἠϋς τε μέγας τε
 εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός· 665
 ἄψατο δ' ἡμίονου ταλαεργοῦ φώνησέν τε·

“Ἄσσον ἴτω ὅστις δέπας οἴσεται ἀμφικύπελλον·
 ἡμίονον δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν

πυγμῇ νικήσαντ', ἐπεὶ εὖχομαι εἶναι ἄριστος.
 ἦ οὐχ ἄλλις ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πως ἦν 670
 ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται.
 ἀντικρὺ χροά τε ῥήξω σύν τ' ὅστέ' ἀράξω.
 κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὖθι μενόντων,
 οἳ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα." 675

Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνᾶκτος,
 ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο
 ἐς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμείωνας. 680
 τὸν μὲν Τυδείδης δουρικλυτὸς ἀμφεπονεῖτο,
 θαρσύνων ἔπεσιν, μέγα δ' αὐτῷ βούλετο νίκην.
 ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα
 δῶκεν ἱμάντας εὐτμήτους βοὸς ἀγραύλοιο.
 τὼ δὲ ζωσαμένω βήτην ἐς μέσσον ἀγῶνα, 685
 ἄντα δ' ἀνασχομένω χερσὶ στιβαρῇσιν ἅμ' ἅμφω
 σύν ῥ' ἔπεσον, σὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν.
 δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρὼς
 πάντοθεν ἐκ μελέων· ἐπὶ δ' ὥρνυτο δῖος Ἑπειός,
 κόψε δὲ παπτήναντα παρήϊον· οὐδ' ἄρ' ἔτι δὴν 690
 ἐστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.
 ὥς δ' ὅθ' ὑπὸ φρικτὸς Βορέω ἀναπάλλεται ἰχθὺς
 θίν' ἐν φυκίοεντι, μέλαν δέ ἐ κῦμα κάλυψεν,
 ὥς πληγεῖς ἀνέπαλτ'. αὐτὰρ μεγάλθυμος Ἑπειὸς
 χερσὶ λαβὼν ὥρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι, 695
 οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν,
 αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·
 καδ δ' ἀλλοφρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες,
 αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Πηλείδης δ' αἶψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700
 δεικνύμενος Δαναοῖσι, παλαισμοσύνης ἀλεγεινῆς ·
 τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
 τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσι τῖον Ἀχαιοί ·
 ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐς μέσσον ἔθηκεν,
 πολλὰ δ' ἐπίστατο ἔργα, τῖον δέ ἐ τεσσαράβοιον. 705
 στή δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν ·

“Ὅρνυσθ' οὐ καὶ τούτου ἀέθλου πειρήσεσθον.”
 ὣς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας ·
 ἂν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.
 ζωσαμένω δ' ἄρα τώγε βάτην ἐς μέσσον ἀγῶνα, 710
 ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῆσιν
 ὥς ὅτ' ἀμείβοντες, τούστε κλυτὸς ἦραρε τέκτων,
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.
 τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν
 ἐλκόμενα στερεῶς · κατὰ δὲ νότιος ῥέεν ἰδρώς · 715
 πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους
 αἵματι φοινικέεσσαι ἀνέδραμον · οἱ δὲ μάλ' αἰεὶ
 νίκης ἰέσθην τρίποδος πέρι ποιητοῖο.

οὔτ' Ὀδυσσεὺς δύνατο σφῆλαι οὔδεις τε πελάσσαι,
 οὔτ' Αἴας δύνατο, κρατερὴ δ' ἔχεν ἰς Ὀδυσῆος. 720
 ἀλλ' ὅτε δὴ ῥ' ἀνιάζον ἐϋκνήμιδας Ἀχαιοὺς,
 δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας ·

“Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἦ μ' ἀνάειρ', ἦ ἐγὼ σέ · τὰ δ' αὖ Διὶ πάντα μελήσει.”

ᾧ εἰπὼν ἀνάειρε · δόλου δ' οὐ λήθετ' Ὀδυσσεύς · 725
 κόψ' ὅπιθεν κώληπα τυχών, ὑπέλυσε δὲ γυῖα ·
 καδ δ' ἔβαλ' ἐξοπίσω · ἐπὶ δὲ στήθεσιν Ὀδυσσεὺς
 κάππεσε · λαοὶ δ' αὖ θεῶντό τε θάμβησάν τε.
 δεύτερος αὖτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' ἄειρεν, 730

ἐν δὲ γόνυ γνάμψεν · ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
πλησίοι ἀλλήλοισι, μιάνθησαν δὲ κονίη.

καὶ νύ κε τὸ τρίτον αὐτὶς ἀναΐξαντ' ἐπάλαιον,
εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν ·

“Μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσιν · 735
νίκη δ' ἀμφοτέροισιν · ἀέθλια δ' ἴσ' ἀνελόντες
ἔρχεσθ', ὅφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.”

“Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ἡδ' ἐπίθοντο,
καὶ ῥ' ἀπομορξαμένω κονίην δύσαντο χιτῶνας.

Πηλείδης δ' αἶψ' ἄλλα τίθει ταχυτήτος ἄεθλα, 740
ἀργύρεον κρητῆρα, τετυγμένον · ἐξ δ' ἄρα μέτρα
χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἥσκησαν,
Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἡεροειδέα πόντον,
στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν · 745
υἱὸς δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκεν
Πατρόκλῳ ἥρωϊ Ἰησονίδης Εὐνῆος.

καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἐτάριοιο,
ὅστις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο ·
δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῷ, 750
ἡμιτάλαντον δὲ χρυσοῦ λαισθήϊ' ἔθηκεν.
στη δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν ·

“Ὅρνεσθ' οἷ καὶ τούτου ἀέθλου πειρήσεσθε.”
ὥς ἔφατ', ὥρνετο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
ἂν δ' Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱός, 755
Ἀντίλοχος · ὁ γὰρ αὐτε νέους ποσσὶ πάντας ἐνίκα.
[στὰν δὲ μεταστοιχί · σήμηνε δὲ τέρματ' Ἀχιλλεῖς.]
τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος · ὦκα δ' ἔπειτα
ἔκφερ' Ὀϊλιάδης · ἐπὶ δ' ὥρνετο δίος Ὀδυσσεὺς
ἄγχι μάλ', ὥς ὅτε τίς τε γυναικὸς εὐζώνοιο 760
στήθεός ἐστι κανών, ὅντ' εὖ μάλα χερσὶ τανύσση

πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγχόθι δ' ἴσχει
 στήθεος · ὥς Ὀδυσσεὺς θέεν ἐγγύθεν, αὐτὰρ ὀπισθεν
 ἶχνια τύπτε πόδεσσι πάρος κόνιν ἀμφιχυθῆναι ·
 καδ δ' ἄρα οἱ κεφαλῆς χέ' αὐτμένα διὸς Ὀδυσσεὺς 765
 αἰεὶ ῥίμφα θέων · ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ
 νίκης ἰεμένῳ, μάλα δὲ σπεύδοντι κέλευον.
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεὺς
 εὐχετ' Ἀθηναίῃ γλαυκώπιδι ὄν κατὰ θυμόν ·
 “ κλῦθι, θεά, ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖν.” 770
 ὥς ἔφατ' εὐχόμενος · τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν.
 ἀλλ' ὅτε δὴ τάχ' ἱμελλον ἐπαΐξασθαι ἄεθλον,
 ἔνθ' Αἴας μὲν ὀλισθε θέων — βλάψεν γὰρ Ἀθήνη —
 τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων, 775
 οὓς ἐπὶ Πατρόκλῳ πέφνεν πόδας ὠκὺς Ἀχιλλεύς ·
 ἐν δ' ὄνθου βοέου πλήτο στόμα τε ῥῖνās τε.
 κρητῆρ' αὖτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 ὥς ἦλθε φθάμενος · ὁ δὲ βούν ἔλε φαίδιμος Αἴας.
 στῇ δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραύλοιο, 780
 ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν ·

“ ὦ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας, ἦ τὸ πάρος περ
 μήτηρ ὥς Ὀδυσῆϊ παρίσταται ἡδ' ἐπαρήγει.”

“ Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺν γέλασαν.
 Ἀντίλοχος δ' ἄρα δὴ λαισθήϊον ἔκφερ' ἄεθλον 785
 μειδιόων, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν ·

“ Εἰδόσιν ὕμμ' ἐρέω πᾶσιν, φίλοι, ὥς ἔτι καὶ νῦν
 ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.

Αἴας μὲν γὰρ ἐμεῖ' ὀλίγον προγενέστερός ἐστιν,
 οὗτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων · 790
 ὠμογέροντα δέ μιν φασ' ἔμμεναι · ἀργαλέον δὲ
 ποσσὶν ἐριδῆσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.”

ὣς φάτο, κύδηνεν δὲ ποδώκεα Πηλείωνα.
τὸν δ' Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·

“Ἀντίλοχ', οὐ μὲν τοι μέλεος εἰρήσεται αἶνος, 795
ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.”

ὣς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων.
αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκιον ἔγχος
θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν,
τεύχεα Σαρπήδοντος, ἃ μιν Πάτροκλος ἀπηύρα. 800
στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

“Ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστῳ,
τεύχεα ἐσσαμένῳ, ταμεσίχροα χαλκὸν ἐλόντε,
ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.
ὀππότερός κε φθῆσιν ὀρεξάμενος χρόα καλόν, 805
ψαύσῃ δ' ἐνδίνων διὰ τ' ἔντεα καὶ μέλαν αἶμα,
τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον,
καλὸν Θρηϊκίον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων·
τεύχεα δ' ἀμφότεροι ξυνήϊα ταῦτα φερέσθων· 809
[καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν.]”

ὣς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
ἂν δ' ἄρα Τυδείδης ὦρτο, κρατερὸς Διομήδης.
οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
ἐς μέσον ἀμφοτέρῳ συνίτην μεμαῶτε μάχεσθαι,
δεινὸν δερκομένῳ· θάμβος δ' ἔχε πάντας Ἀχαιοὺς. 815
ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τρὶς μὲν ἐπήϊξαν, τρὶς δὲ σχεδὸν ὠρμήθησαν.
ἐνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' εἵσῃν
νύξ', οὐδὲ χρό' ἵκανε· ἔρυτο γὰρ ἐνδοθι θώρηξ·
Τυδείδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο 820
αἰὲν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκωκῇ.
καὶ τότε δὴ ῥ' Αἴαντι περιδδείσαντες Ἀχαιοὶ
παυσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.

αὐτὰρ Τυδεΐδῃ δῶκεν μέγα φάσγανον ἥρως
σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τελαμῶνι. 825

Αὐτὰρ Πηλεΐδης θῆκεν σόλον αὐτοχόωνον,
ὃν πρὶν μὲν ῥίπτασκε μέγα σθένος Ἡετίωνος·
ἀλλ' ἦτοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,
τὸν δ' ἄγετ' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσιν.
στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν· 830

“Ὅρνυσθ' οἱ καὶ τούτου ἀέθλου πειρήσεσθε·
εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίνους ἀγροί,
ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
ποιμὴν οὐδ' ἀροτὴρ εἰς ἐς πόλιν, ἀλλὰ παρέξει.” 835

Ὡς ἔφατ', ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυποίτης,
ἂν δὲ Λεοντῆος κρατερὸν μένος ἀντιθέοιο,
ἂν δ' Αἴας Τελαμωνιάδης καὶ δῖος Ἐπειός.
ἐξείης δ' ἴσταντο, σόλον δ' ἔλε δῖος Ἐπειός,
ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί. 840
δεύτερος αὐτ' ἀφέηκε Λεοντεύς, ὅζος Ἄρης·

τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας,
[χειρὸς ἄπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.]
ἀλλ' ὅτε δὴ σόλον εἴλε μενεπτόλεμος Πολυποίτης,
ὅσσον τίς τ' ἔρριψε καλαύροπα βουκόλος ἀνὴρ· 845
ἡ δέ θ' ἐλίσσομένη πέτεται διὰ βοῦς ἀγελαίας·
τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δ' ἐβόησαν.
ἀνστάντες δ' ἔταροι Πολυποίταο κρατεροῖο
νῆας ἐπὶ γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.

Αὐτὰρ ὁ τοξευτῇσι τίθει ἰόεντα σίδηρον, 850
καδ δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα,
ἰστὸν δ' ἔστησεν νηὸς κυανοπρώροιο
τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν
λεπτῇ μηρίνθῳ δῆσεν ποδός, ἥς ἄρ' ἀνώγει

τοξεύειν. “ὅς μὲν κε βάλη τρήρωνα πέλειαν, 855
 πάντας ἀειράμενος πελέκεας οἰκόνδε φερέσθω ·
 ὅς δέ κε μηρίνθοιο τύχη, ὄρνιθος ἀμαρτῶν —
 ἦσσων γὰρ δὴ κεῖνος — ὃ δ’ οἴσεται ἡμιπέλεκκα.”

“Ὡς ἔφατ’, ὦρτο δ’ ἔπειτα βίη Τεύκροιο ἀνακτος,
 ἂν δ’ ἄρα Μηριόνης, θεράπων εὖς Ἴδομενῆος. 860

κλήρους δ’ ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
 Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. αὐτίκα δ’ ἰὸν
 ἦκεν ἐπικρατέως, οὐδ’ ἠπείλησεν ἀνακτι
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην.

ὄρνιθος μὲν ἄμαρτε · μέγηρε γάρ οἱ τόγ’ Ἀπόλλων · 865

αὐτὰρ ὁ μήρινθον βάλε παρ πόδα, τῇ δέδετ’ ὄρνις ·

ἀντικρὺ δ’ ἀπὸ μήρινθον τάμε πικρὸς οἷστός.

ἡ μὲν ἔπειτ’ ἦϊξε πρὸς οὐρανόν, ἡ δὲ παρείθη

μήρινθος ποτὶ γαῖαν · ἀτὰρ κελάδησαν Ἀχαιοί.

σπερχόμενος δ’ ἄρα Μηριόνης ἐξείρυσε χειρὸς 870

τόξον · ἀτὰρ δὴ οἷστον ἔχεν πάλαι, ὥς ἴθυνεν.

αὐτίκα δ’ ἠπείλησεν ἐκηβόλῳ Ἀπόλλωνι

ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην.

ὑψι δ’ ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν ·

τῇ ῥ’ ὅγε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην, 875

ἀντικρὺ δὲ διῆλθε βέλος · τὸ μὲν ἄψ ἐπὶ γαίῃ

πρόσθεν Μηριόναο πάγῃ ποδός · αὐτὰρ ἡ ὄρνις

ἰστῷ ἐφεζομένη νηὸς κυανοπρώροιο

αὐχέν’ ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίασθεν.

ὦκὺς δ’ ἐκ μελέων θυμὸς πτάτο, τῇλε δ’ ἀπ’ αὐτοῦ 880 ·

κάππεσε · λαοὶ δ’ αὖ θηεῦντό τε θάμβησάν τε.

ἂν δ’ ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρεν,

Τεῦκρος δ’ ἡμιπέλεκκα φέρεν κοίλας ἐπὶ νῆας.

Λυτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος,

καδ δὲ λέβητ’ ἄπυρον, βοὸς ἄξιον, ἀνθεμόεντα 885

θῆκ' ἐς ἀγῶνα φέρων· καί ῥ' ἤμονες ἄνδρες ἀνέσταν·
 ἂν μὲν ἄρ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
 ἂν δ' ἄρα Μηριόνης, θεράπων ἐὺς Ἴδομενῆος.
 τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·

“Ἀτρείδη· ἴδμεν γὰρ ὅσον προβέβηκας ἀπάντων 890
 ἥδ' ὅσον δυνάμει τε καὶ ἡμασιν ἐπλευ ἄριστος·
 ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας
 ἔρχευ, ἀτὰρ δόρυ Μηριόνη ἥρωϊ πόρωμεν,
 εἰ σύ γε σῶ θυμῷ ἐθέλοισ· κέλομαι γὰρ ἔγωγε.”

ᾠς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὅγ' ἥρως 896
 Ταλθυβίῳ κήρυκι δίδου περικαλλὲς ἄεθλον.

Ο Μ Η Ρ Ο Υ

ΙΛΙΑΔΟΣ Ω.

HOMER'S ILIAD.

BOOK XXIV.

Ἑκτορος λύτρα.

Λύτο δ' ἄγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι
ἔσκιδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοντο
ὑπνου τε γλυκεροῦ ταρπήμεναι. αὐτὰρ Ἀχιλλεὺς
κλαῖε φίλου ἐτάρου μεμνημένος, οὐδέ μιν ὑπνος
ῥῆρι πανδαμάτωρ, ἄλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα, 5
Πατρόκλου ποθέων ἀδροτήτά τε καὶ μένος ἦν
ἦδ' ὅποσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγη,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων·
τῶν μιμνησκόμος θαλερὸν κατὰ δάκρυον εἶβεν,
ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε 10
ὑπτίος, ἄλλοτε δὲ πρηνής· τοτὲ δ' ὀρθὸς ἀναστὰς
δινεύεσκ' ἀλύων παρὰ θῖν' ἁλός. οὐδέ μιν ἦως
φαινομένη λήθεσκεν ὑπεῖρ ἅλα τ' ἡϊόνας τε.
ἄλλ' ὅγ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,
Ἑκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὀπισθεν, 15
τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θανόντος
αὐτὶς ἐνὶ κλισίῃ παυέσκετο, τόνδε δ' ἔασκεν
ἐν κόνι ἐκτανύσας προπρηνέα. τοῖο δ' Ἀπόλλων

πᾶσαν ἀεικείην ἄπεχε χροῖ, φῶτ' ἐλεαίρων,
καὶ τεθνηότα περ · περὶ δ' αἰγίδι πάντα κάλυπτεν 20
χρυσείῃ, ἵνα μὴ μιν ἀποδρύφοι ἑλκυστάζων.

“Ὡς ὁ μὲν Ἑκτορα δῖον ἀείκιζεν μενεαίνων ·
τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
κλέψαι δ' ὀτρύνεσκον ἐϋσκοπον Ἀργειφόντην.
ἔνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρῃ 25
οὐδὲ Ποσειδάων' οὐδὲ γλαυκῶπιδι κούρῃ,
ἀλλ' ἔχον ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαός, Ἀλεξάνδρου ἔνεκ' ἄτης,
ὃς νείκεσσε θεάς, ὅτε οἱ μέσσανυλον ἵκοντο,
τὴν δ' ἦνυσ' ἥ οἱ πόρε μαχλοσύνην ἀλεγεινήν. 30
ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
καὶ τότε ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων ·

“Σχέτλιοί ἐστε, θεοί, δηλήμονες · οὐ νύ ποθ' ὑμῖν
Ἑκτωρ μῆρι' ἔκκε βοῶν αἰγῶν τε τελείων ;
τὸν νῦν οὐκ ἔτλητε, νέκυν περ ἑόντα, σαῶσαι, 35
ἦ τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ᾧ
καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα
ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
ἀλλ' ὅλω' Ἀχιλῆϊ, θεοί, βούλεσθ' ἐπαρήγειν,
ᾧ οὔτ' ἄρ' φρένες εἰσὶν ἐναίσιμοι οὔτε νόημα 40
γναμπτὸν ἐνὶ στήθεσσι, λέων δ' ὥς ἄγρια οἶδεν,
ὅστ' ἐπεὶ ἄρ' μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
εἷξας εἷς' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβῃσιν ·
ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδῶς
[γίγνεται, ἦτ' ἄνδρας μέγα σίνεται ἢ δ' ὀνίνησιν]. 45
μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
ἢ κασίγνητον ὁμογάστριον ἢ καὶ υἷόν ·
ἀλλ' ἦτοι κλαύσας καὶ ὀδυράμενος μεθέηκεν ·
τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.

αὐτὰρ ὄγ' "Εκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα, 50
 ἵππων ἐξάπτων περὶ σῆμ' ἐτάροιο φίλοιο
 ἔλκει· οὐ μήν οἱ τόγε κάλλιον οὐδέ τ' ἄμεινον.
 μὴ ἀγαθῷ περ εὐντι νεμεσσηθῶμέν οἱ ἡμεῖς·
 κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων."

Τὸν δὲ χολωσαμένη προσέφη λευκώλενος "Ηρη· 55
 "εἴη κεν καὶ τοῦτο τεὸν ἔπος, ἀργυρότοξε,
 εἰ δὴ ὁμὴν Ἀχιλλῆϊ καὶ "Εκτορι θήσετε τιμὴν.
 "Εκτωρ μὲν θνητός τε γυναῖκά τε θήσατο μαζόν·
 αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτὴ
 θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν, 60
 Πηλεΐ, ὃς περὶ κῆρι φίλος γένετ' ἀθανάτοισιν.
 πάντες δ' ἀντιάασθε, θεοί, γάμου· ἐν δὲ σὺ τοῖσιν
 δαίνυ' ἔχων φόρμιγγα, κακῶν ἔταρ', αἰὲν ἄπιστε."

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν· 65
 οὐ μὲν γὰρ τιμὴ γε μί' ἔσσεται· ἀλλὰ καὶ "Εκτωρ
 φίλτατος ἔσκε θεοῖσι βροτῶν οἱ ἐν Ἰλίῳ εἰσὶν·
 ὥς γὰρ ἔμοιγ', ἐπεὶ οὔτι φίλων ἡμάρτανε δώρων.
 οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς. 70
 ἀλλ' ἦτοι κλέψαι μὲν ἐάσομεν—οὐδέ πη ἔστιν
 λάθρη Ἀχιλλῆος—θρασὺν "Εκτορα· ἥ γάρ οἱ αἰεὶ
 μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.
 ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσσον ἐμεῖο,
 ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεὺς 75
 δώρων ἐκ Πριάμοιο λάχῃ ἀπὸ θ' "Εκτορα λύσῃ."

Ὡς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
 μεσσηγὺς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης
 ἐνθορε μείλανι πόντῳ· ἐπεστονάχῃσε δὲ λίμνῃ.
 ἥ δὲ μολυβδαίνῃ ἰκέλη ἐς βυσσὸν ὄρουσεν, 80

ἦτε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα
 ἔρχεται ὠμηστῆσιν ἐπ' ἰχθύσι κῆρα φέρουσα.
 εὔρε δ' ἐνὶ σπῆϊ γλαφυρῷ Θέτιν, ἀμφὶ δέ τ' ἄλλαι
 εἶαθ' ὀμηγερέες ἄλλαι θεαί· ἡ δ' ἐνὶ μέσσης
 κλαῖε μόρον οὗ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλεν
 φθίσεσθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

85

“Ὅρσο, Θέτι· καλέει Ζεὺς ἄφθιτα μῆδεα εἰδώς.”
 τὴν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·

“Τίπτε με κεῖνος ἄνωγε μέγας θεός; αἰδέομαι δὲ
 μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχε' ἄκριτα θυμῷ.
 εἴμι μὲν, οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπῃ.”

90

Ὡς ἄρα φωνήσασα κάλυμμ' ἔλε δῖα θεάων
 κυάνεον, τοῦ δ' οὔτι μελάντερον ἔπλετο ἔσθος.
 βῆ δ' ἰέναι, πρόσθεν δὲ ποδὴνεμος ὠκέα Ἴρις
 ἡγεῖτ'· ἀμφὶ δ' ἄρα σφι λιάζετο κῦμα θαλάσσης.
 ἀκτὴν δ' ἐξαναβᾶσαι ἐς οὐρανὸν ἀΐχθήτην,
 εὔρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
 εἶαθ' ὀμηγερέες μάκαρες θεοὶ αἰὲν ἑόντες.
 ἡ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη.
 Ἦρῃ δὲ χρύσειον καλὸν δέπας ἐν χερὶ θῆκεν
 καὶ ῥ' εὐφρην' ἐπέεσσι· Θέτις δ' ὥρεξε πιούσα.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

95

100

“Ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
 πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός·
 ἀλλὰ καὶ ὥς ἐρέω τοῦ σ' εἵνεκα δεῦρο κάλεσσα.
 ἐννῆμαρ δὴ νεῖκος ἐν ἀθανάτοισιν ὄρωρεν
 Ἐκτορος ἀμφὶ νέκνι καὶ Ἀχιλλῆϊ πτολιπόρθῳ·
 κλέψαι δ' ὀτρύνουσιν εὐσκοπον Ἀργειφόντην·
 αὐτὰρ ἐγὼ τότε κῦδος Ἀχιλλῆϊ προτιάπτω,
 αἰδῶ καὶ φιλότητα τεῆν μετόπισθε φυλάσσων.”

106

110

αἶψα μάλ' ἐς στρατὸν ἐλθὲ καὶ νιέει σῶ ἐπίτειλον.
 σκύζεσθαί οἱ εἰπέ θεούς, ἐμὲ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
 Ἕκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν, 115
 αἶ κέν πως ἐμέ τε δείσῃ ἀπό θ' Ἕκτορα λύσῃ.
 αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριν ἐφήσω
 λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνῃ."

Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ Θέτις ἀργυρόπεζα, 120
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.
 ἔξεν δ' ἐς κλισίην οὗ υἱέος· ἔνθ' ἄρα τόνγε
 εὖρ' ἀδινὰ στενάχοντα· φίλοι δ' ἀμφ' αὐτὸν ἑταῖροι
 ἐσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον·
 τοῖσι δ' ὅϊς λάσιος μέγας ἐν κλισίῃ ἰέρευτο. 125
 ἡ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Τέκνον ἐμόν, τέο μέχρῃς ὀδυρόμενος καὶ ἀχεύων
 σὴν ἔδεται κραδίην, μεμνημένος οὔτε τι σίτου
 οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃ 130
 μίσγεσθ'· οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοι ἤδη
 ἄγχι παρέστηκεν θάνατος καὶ Μοῖρα κραταιή.
 ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι.
 σκύζεσθαί σοί φησι θεούς, ἐε δ' ἔξοχα πάντων·
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν 135
 Ἕκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.
 ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα.”

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς·

“τῇδ' εἴη· ὅς ἄποινα φέροι, καὶ νεκρὸν ἄγοιτο,
 εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει.” 140

Ὡς οἷγ' ἐν νηῶν ἀγύρει μήτηρ τε καὶ υἱὸς

πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.

Ἴριν δ' ὥτρυνε Κρονίδης εἰς Ἴλιον ἱρήν·

“Βάσκ' ἴθι, Ἴρι ταχεῖα· λιποῦς' ἔδος Οὐλύμποιο
ἄγγειλον Πριάμῳ μεγαλήτορι Ἴλιον εἴσω 145

λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,

δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνη,

οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἔτω ἀνὴρ.

κῆρύξ τίς οἱ ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι

ἡμιόνους καὶ ἅμαξαν εὐτροχον, ἡδὲ καὶ αὖτις 150

νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.

μηδέ τί οἱ θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·

τοῖον γάρ οἱ πομπὸν ὁπάσσομεν Ἀργειφόντην,

ὃς ἄξει εἴως κεν ἄγων Ἀχιλλῇ πελάσση.

αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος, 155

οὔτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει·

οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων,

ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.”

ὣς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.

ἶξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπὴν τε γόον τε. 160

παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἔνδοθεν αὐλῆς

δάκρυσιν εἶματ' ἔφυρον, ὃ δ' ἐν μέσσοισι γεραιὸς

ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλή

κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,

τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐῆσιν. 165

θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,

τῶν μιμνησκόμεναι οἷ δὴ πολέες τε καὶ ἐσθλοὶ

χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.

στῇ δὲ παρὰ Πριάμον Διὸς ἄγγελος, ἡδὲ προσηύδα

τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα· 170

“Θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·

οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ' ἰκάνω,

ἀλλ' ἀγαθὰ φρονέουσα · Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ ἀνενθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 λύσασθαί σ' ἐκέλευσεν Ὀλύμπιος Ἑκτορα δῖον, 175
 δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνη,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἔτω ἀνὴρ.
 κῆρύξ τίς τοι ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι
 ἡμιόνους καὶ ἅμαξαν ἐϋτροχον, ἡδὲ καὶ αὖτις
 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς. 180
 μηδέ τί τοι θάνατος μελέτω φρεσὶ μηδέ τι τάρβος ·
 τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται Ἀργειφόντης,
 ὅς σ' ἄξει εἴως κεν ἄγων Ἀχιλλῆϊ πελάσση.
 αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 οὔτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει · 185
 οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός."

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,
 αὐτὰρ ὄγ' υἱας ἅμαξαν ἐϋτροχον ἡμιονεῖην
 ὀπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς. 190
 αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηώεντα,
 κέδρινον, ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει ·
 ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο φώνησέν τε ·

“ Δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθεν
 λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν, 195
 δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνη.
 ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἴδεται εἶναι ;
 αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἀνωγεν
 κείσ' ἰέναι ἐπὶ νῆας ἔσω στρατὸν εὐρύν Ἀχαιῶν.

“ Ὡς φάτο, κώκυσεν δὲ γυνὴ καὶ ἀμείβετο μύθῳ · 200
 “ ὦ μοι, πῇ δὴ τοι φρένες οἴχονθ', ἧς τὸ πάρος περ
 ἔκλευ ἐπ' ἀνθρώπους ξείνους ἡδ' οἷσιν ἀνάσσεις ;
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,

ἄνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς
 νύϊας ἐξενάριξε · σιδήρειόν νύ τοι ἦτορ. 205

εἰ γάρ σ' αἰρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν
 ὤμηστές καὶ ἄπιστος ἀνὴρ ὅδε, οὐ σ' ἐλεήσει,
 οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἄνευθεν
 ἡμενοὶ ἐν μεγάρῳ · τῷ δ' ὥς ποθι Μοῖρα κραταιή
 γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτή, 210
 ἀργίποδας κύνας ἄσαι, ἐὼν ἀπάνευθε τοκῆων,
 ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
 ἐσθέμεναι προσφῦσα · τότ' ἄντιτα ἔργα γένοιτο
 παιδὸς ἐμοῦ, ἐπεὶ οὐ ἐκακίζόμενόν γε κατέκτα,
 ἀλλὰ πρὸ Τρώων καὶ Τρωϊάδων βαθυκόλπων 215
 ἐσταότ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς.”

Τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδής ·
 “ μὴ μ' ἐθέλοντ' ἵεναι κατερύκανε, μηδέ μοι αὐτὴ
 ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν · οὐδέ με πείσεις.
 εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν, 220
 ἢ οἱ μάντιές εἰσι, θυοσκόοι ἢ ἱερεῖες,
 ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον ·
 νῦν δ' — αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην —
 εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. εἰ δέ μοι αἶσα
 τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225
 βούλομαι · αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς
 ἀγκὰς ἐλόντ' ἐμὸν νιόν, ἐπὴν γόου ἐξ ἔρον εἶην.”

Ἡ καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέργεν,
 ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
 δώδεκα δ' ἀπλοῖδας χλαίνας, τόσσους δὲ τάπητας, 230
 τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας.
 χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,
 ἐκ δὲ δύ' αἶθωνας τρίποδας, πίσυρας δὲ λέβητας,
 ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρῆκες πόρον ἄνδρες

ἔξεσίην ἐλθόντι, μέγα κτέρας · οὐδέ νυ τοῦπερ 235
φείσατ' ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῷ
λύσασθαι φίλον υἱόν. ὁ δὲ Τρῶας μὲν ἅπαντας
αἰθούσης ἀπέεργεν ἔπεσσ' αἰσχροῖσιν ἐνίσσων ·

“Ἐρρετε, λωβητῆρες, ἐλεγχέες · οὐ νυ καὶ ὑμῖν 240
οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσοντας ;
ἦ οὐνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
παῖδ' ὀλέσαι τὸν ἄριστον ; ἀτὰρ γνώσεσθε καὶ ὕμμες.
ῥηῖτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε
κείνου τεθνηῶτος ἐναιρέμεν. αὐτὰρ ἔγωγε,
πρὶν ἀλαπαζομένην τε πόλιν κεραῖζομένην τε 245
ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἀΐδος εἴσω.”

Ἥ καὶ σκηπανίῳ δῖεπ' ἀνέρας · οἳ δ' ἴσαν ἔξω
σπερχομένοιο γέροντος. ὁ δ' υἷαςιν οἷσιν ὁμόκλα,
νικείων Ἑλενόν τε Πάριν τ' Ἀγάθωνά τε δῖον
Πάμμονά τ' Ἀντίφονόν τε, βοὴν ἀγαθόν τε Πολίτην 250
Δηϊφοβόν τε καὶ Ἰππόθοον καὶ Δῖον ἀγανόν ·
ἐννέα τοῖς ὁ γεραίὸς ὁμοκλήσας ἐκέλευεν ·

“Σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες. αἶθ' ἅμα
πάντες

Ἐκτορος ὠφέλετ' ἀντὶ θεῆς ἐπὶ νηυσὶ πεφάσθαι ·
ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους 255
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐτινὰ φημι λελεῖφθαι,
Μήστορά τ' ἀντίθεον καὶ Τρωῖλον ἵππιοχάρμην
Ἐκτόρά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἑώκει
ἄνδρός γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο ·
τοὺς μὲν ἀπώλεσ' Ἀρης, τὰ δ' ἐλέγχεα πάντα λέλειπται,
ψεῦσταί τ' ὀρχησταί τε, χοροῖτυπίησιν ἄριστοι, 261
ἀρνῶν ἡδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.
οὐκ ἂν δῆ μοι ἅμαξαν ἐφοπλίσσαιτε τάχιστα,
ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο ;”

ὦς ἔφαθ', οἳ δ' ἄρα πατρὸς ὑποδδείσαντες ὁμοκλήν
 ἐκ μὲν ἄμαξαν ἄειραν ἐϋτροχον ἡμιονεῖν, 266
 καλήν πρωτοπαγῇ, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς,
 καὶ δ' ἀπὸ πασσαλόφι ζυγὸν ἥρεον ἡμιόνειον,
 πύξινον ὀμφαλόεν, εὖ οἰήκεσσιν ἀρηρός·

ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῷ ἐννεάπηχυ. 270
 καὶ τὸ μὲν εὖ κατέθηκαν ἐϋξέστω ἐπὶ ῥυμῷ,
 πέζη ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον,
 τρὶς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
 ἐξεΐης κατέδησαν, ὑπὸ γλωχίνα δ' ἔκαμψαν.

ἐκ θαλάμου δὲ φέροντες ἐϋξέστης ἐπ' ἀπήνης 275
 νήεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα,
 ζευῖξαν δ' ἡμιόνους κρατερόνυχας ἐντεσιεργούς,
 τοὺς ῥά ποτε Πριάμῳ Μυσοὶ δόσαν ἀγλαὰ δῶρα.
 ἵππους δὲ Πριάμῳ ὑπαγόν ζυγόν, οὓς ὁ γεραιὸς
 αὐτὸς ἔχων ἀτίταλλεν ἐϋξέστη ἐπὶ φάτνῃ. 280

Τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσιν
 κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες·
 ἀγχίμολον δέ σφ' ἦλθ' Ἑκάβη τετιηότι θυμῷ,
 οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφιν,
 χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην· 285
 στῇ δ' ἵππων προπάροιθεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·

“Τῇ, σπεῖσον Διὶ πατρί, καὶ εὐχεο οἴκαδ' ἰκέσθαι
 ἄψ ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέγε θυμὸς
 ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.
 ἀλλ' εὐχευ σύγ' ἔπειτα κελαινεφέϊ Κρονίῳνι 290
 Ἰδαίῳ, ὅστε Τροίην κατὰ πᾶσαν ὀράται,
 αἴτει δ' οἶωνόν, ταχὺν ἄγγελον, ὅστε οἳ αὐτῷ
 φίλτατος οἶωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,
 δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
 τῷ πίσυνος ἐπὶ νῆας ἴης Δαναῶν ταχυπώλων. 295

εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεὺς,
οὐκ ἂν ἔγωγέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
νῆας ἐπ' Ἀργείων ἰέναι, μάλα περ μεμαῶτα."

Τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής ·
"ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω · 300
ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, αἴ κ' ἐλεήσῃ."

Ἦ ῥα καὶ ἀμφίπολον ταμῖν ὦτρυν' ὁ γεραιὸς
χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον · ἡ δὲ παρέστη
χέρνιβον ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.
νιψάμενος δὲ κύπελλον ἐδέξατο ἥς ἀλόχοιο · 305
εὔχετ' ἔπειτα στὰς μέσῳ ἔρκεϊ, λείβε δὲ οἶνον
οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ηὔδα ·

"Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
δός μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἢ δ' ἐλεεινόν,
πέμψον δ' οἶωνόν, ταχὺν ἄγγελον, ὅστε σοὶ αὐτῷ 310
φίλτατος οἶωνῶν, καὶ εὐκράτος ἐστὶ μέγιστον,
δεξιόν, ὅφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων."

"Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.
αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, 315
μόρφνον θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.
ὅσση δ' ὑψορόφοιο θύρη θαλάμοιο τέτυκται
ἀνέρος ἀφνειοῖο, ἐν κληῖσ' ἀραρυῖα,
τόσσ' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερὰ · εἶσατο δέ σφιν
δεξιὸς αἶξας ὑπὲρ ἄστεος. οἱ δὲ ἰδόντες 320
γῆθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.

Σπερχόμενος δ' ὁ γεραιὸς ἐοῦ ἐπεβήσετο δίφρου,
ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.
πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην.
τὰς Ἰδαῖος ἔλαυνε δαΐφρων · αὐτὰρ ὅπισθεν 325
ἵπποι, τοὺς ὁ γέρων ἐφέπων μάλιστα κέλευεν

καρπαλίμως κατὰ ἄστυ· φίλοι δ' ἅμα πάντες ἔποντο
πόλλ' ὀλοφυρόμενοι ὥσεί θάνατόνδε κιόντα.

οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίου δ' ἀφίκοντο,
οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο, 330
παῖδες καὶ γαμβροί, τῷ δ' οὐ λάθον εὐρύοπα Ζῆν
εἰς πεδίου προφανέντε· ἰδὼν δ' ἐλέησε γέροντα.
αἶψα δ' ἄρ' Ἑρμείαν, υἱὸν φίλον, ἀντίον ἦῤδα·

“Ἑρμεία· σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν
ἀνδρὶ ἔταιρίσσαι, καί τ' ἔκλυες ὧ κ' ἐθέλησθα· 335
βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
ὥς ἄγαγ', ὥς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσῃ
τῶν ἄλλων Δαναῶν, πρὶν Πηλείωνάδ' ἰκέσθαι.”

“Ὡς ἔφατ', οὐδ' ἀπίθησε διάκτορος Ἀργειφόντης·
αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα 340
ἀμβρόσια χρύσεια, τά μιν φέρου ἡμὲν ἐφ' ὑγρὴν
ἡδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·
εἵλετο δὲ ῥάβδον, τῇτ' ἀνδρῶν ὄμματα θέλγει
ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργειφόντης. 345
αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἵκανεν,
βῆ δ' ἰέναι κούρω αἰσυμνητῇρι ἐοικώς,
πρῶτον ὑπηνήτη, τοῦπερ χαριεστάτη ἦβη.

Οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρέξ Ἴλοιο ἔλασσαν,
στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν, 350
ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἦλυθε γαῖαν.
τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυξ
Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·

“Φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται.
ἀνδρ' ὀρόω, τάχα δ' ἅμμε διαρραίσεσθαι οἴω. 355
ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἥ μιν ἔπειτα
γούνων ἀψάμενοι λιτανεύσομεν, αἴ κ' ἐλεήσῃ.”

ὥς φάτο, σὺν δὲ γέροντι νόος χύτο, δείδιδε δ' αἰνῶς,
 ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσιν,
 στῆ δὲ ταφών· αὐτὸς δ' ἐριούνιος ἐγγύθεν ἐλθών, 360
 χεῖρα γέροντος ἐλών, ἐξείρετο καὶ προσέειπεν·

“ Πῆ, πάτερ, ὦδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις
 νύκτα δι' ἀμβροσίην, ὅτε θ' εὕδουσι βροτοὶ ἄλλοι;
 οὐδὲ σύγ' ἔδδειςας μένεα πνείοντας Ἀχαιοὺς,
 οἳ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν; 365
 τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
 τοσσάδ' ὀνειάτ' ἄγοντα, τίς ἂν δὴ τοι νόος εἴη;
 οὐτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
 ἀλλ' ἐγὼ οὐδέν σε ῥέξω κακά, καὶ δέ κεν ἄλλον 370
 σεῦ ἀπαλεξήσαιοι· φίλῳ δέ σε πατρὶ εἵσκω.”

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “ οὕτω πη τάδε γ' ἐστί, φίλον τέκος, ὥς ἀγορεύεις.
 ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,
 ὅς μοι τοιόνδ' ἦκεν ὁδοιπόρον ἀντιβολῆσαι, 375
 αἴσιον, οἷος δὴ σὺν δέμας καὶ εἶδος ἀγητός,
 πέπνυσαι τε νόῳ, μακάρων δ' ἔξ ἐσσι τοκῆων.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
 “ ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 380
 ἥέ πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
 ἄνδρας ἐς ἀλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνῃ,
 ἢ ἥδη πάντες καταλείπετε Ἴλιον ἱρὴν
 δειδιότες· τοῖος γὰρ ἀνὴρ ὥριστος ὄλωλεν
 σὸς παῖς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν.” 385

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “ τίς δὲ σύ ἐσσι, φέριστε, τέων δ' ἔξ ἐσσι τοκῆων;
 ὥς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἐνισπες.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης ·
 “πειρᾶ ἐμεῖο, γεραιέ, καὶ εἴρεαι Ἑκτορα δῖον. 390
 τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ
 ὀφθαλμοῖσιν ὅπωπα, καὶ εὖτ' ἐπὶ νηυσὶν ἐλάσσας
 Ἀργείους κτείνεσκε, δαΐζων ὀξείῃ χαλκῷ ·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν · οὐ γὰρ Ἀχιλλεὺς
 εἶα μάρνασθαι, κεχολωμένος Ἀτρείωνι. 395
 τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἤγαγε νηὺς εὐεργής ·
 Μυρμιδόνων δ' ἔξ εἰμι, πατὴρ δέ μοί ἐστι Πολύκτωρ ·
 ἀφνειὸς μὲν ὄγ' ἐστί, γέρων δὲ δὴ ὥς σύπερ ὦδε,
 ἔξ δέ οἱ υἱες ἔασιν, ἐγὼ δέ οἱ ἔβδομός εἰμι ·
 τῶν μέτα παλλόμενος κλήρῳ λάχον ἐνθάδ' ἔπεσθαι. 400
 νῦν δ' ἦλθον πεδίονδ' ἀπὸ νηῶν · ἠῶθεν γὰρ
 θήσονται περὶ ἄστν μάχην ἐλίκωπες Ἀχαιοί.
 ἀσχαλόωσι γὰρ οἶδε καθήμενοι, οὐδὲ δύνανται
 ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν.”

Τὸν δ' ἡμεῖβετ' ἔπειτα γέρων Πρίαμος θεοειδής · 405
 “εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλλῆος
 εἶς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,
 ἥ ἔτι παρ νήεσσιν ἐμὸς πάϊς, ἥέ μιν ἦδη
 ἦσι κυσὶν μελεῖστί ταμὼν προὔθηκεν Ἀχιλλεύς.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης · 410
 “ὦ γέρον, οὐπω τόνγε κύνες φάγον οὐδ' οἰωνοί,
 ἀλλ' ἔτι κείνος κείται Ἀχιλλῆος παρὰ νηϊ
 αὐτῶς ἐν κλισίῃσι · δυωδεκάτῃ δέ οἱ ἠὼς
 κειμένῳ, οὐδέ τί οἱ χρῶς σήπεται, οὐδέ μιν εὐλαὶ
 ἔσθουσ', αἶ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν. 415
 ἥ μὲν μιν περὶ σῆμα ἐοῦ ἐτάριοιο φίλοιο
 ἔλκει ἀκηδέστως, ἠὼς ὅτε δῖα φανήῃ ·
 οὐδέ μιν αἰσχύνει · θηοῖό κεν αὐτὸς ἐπελθών.
 οἶον ἐερσήεις κείται, περὶ δ' αἶμα νένιπται

οὐδέ ποθι μιάρως · σὺν δ' ἔλκεα πάντα μέμυκεν, 420
 ὅσσ' ἐτύπη · πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.
 ὥς τοι κήδονται μάκαρες θεοὶ νῆος ἑήος,
 καὶ νέκυός περ εὐντος, ἐπεὶ σφι φίλος περὶ κῆρι."

Ὡς φάτο, γήθησεν δ' ὁ γέρων, καὶ ἀμείβετο μύθῳ ·
 "ὦ τέκος, ἦ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι 425
 ἀθανάτοις, ἐπεὶ οὐποτ' ἐμὸς παῖς, εἴποτ' ἔην γε,
 λήθετ' ἐνὶ μεγάροισι θεῶν, οἱ Ὀλυμπον ἔχουσιν ·
 τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτιό περ αἴσῃ.
 ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλειςον,
 αὐτόν τε ῥῦσαι, πέμψον δέ με σὺν γε θεοῖσιν, 430
 ὄφρα κεν ἐς κλισίην Πηληϊάδεω ἀφίκωμαι."

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης ·
 "πειρᾷ ἐμεῖο, γεραιέ, νεωτέρου, οὐδέ με πείσεις,
 ὅς με κέλεαι σέο δῶρα παρέξ Ἀχιλῆα δέχεσθαι.
 τὸν μὲν ἐγὼ δεῖδοικα καὶ αἰδέομαι περὶ κῆρι 435
 συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.
 σοὶ δ' ἂν ἐγὼ πομπὸς καί κε κλυτὸν Ἄργος ἰκοίμην,
 ἐνδυκέως ἐν νηϊ θοῇ ἢ πεζὸς ὁμαρτέων ·
 οὐκ ἂν τίς τοι, πομπὸν ὀνοσσάμενος, μαχέσαιο."

Ἡ καὶ ἀναΐξας ἐριούνιος ἄρμα καὶ ἵππους 440
 καρπαλίμως μάλιστα καὶ ἡνία λάζετο χερσίν,
 ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἡϋ.
 ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἵκοντο,
 οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο ·
 τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος Ἀργειφόντης 445
 πᾶσιν, ἄφαρ δ' ὥϊξε πύλας καὶ ἀπῶσεν ὀχῆας,
 ἐς δ' ἄγαγε Πριάμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
 ἀλλ' ὅτε δὴ κλισίην Πηληϊάδεω ἀφίκοντο
 ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἀνακτι
 δοῦρ' ἐλάτης κέρσαντες · ἀτὰρ καθύπερθεν ἔρεψαν 450

λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες ·
 ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἀνακτι
 σταυροῖσιν πυκινοῖσι · θύρην δ' ἔχε μοῦνος ἐπιβλῆς
 εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
 τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων, 455
 τῶν ἄλλων · Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος ·
 δῆ ῥα τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,
 ἐς δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλείωνι,
 ἐξ ἵππων δ' ἀπέβαινε ἐπὶ χθονὰ φώνησέν τε ·

“ὦ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα, 460
 Ἑρμείας · σοὶ γάρ με πατὴρ ἅμα πομπὸν ὅπασσεν ·
 ἀλλ' ἦτοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλλῆος
 ὀφθαλμοὺς εἴσειμι · νεμεσσητὸν δέ κεν εἶη
 ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην ·
 τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλείωνος, 465
 καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἡϋκόμοιο
 λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης.”

Ὡς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπου
 Ἑρμείας · Πρίαμος δ' ἐξ ἵππων ἄλτο χαμᾶζε,
 Ἰδαῖον δὲ κατ' αὐθι λίπεν · ὁ δὲ μίμνεν ἐρύκων 470
 ἵππους ἡμιόνους τε · γέρων δ' ἰθὺς κίεν οἴκου,
 τῇ ῥ' Ἀχιλεὺς ἵζεσκε διίφιλος. ἐν δέ μιν αὐτὸν
 εὖρ', ἔταροι δ' ἀπάνευθε καθείατο · τῷ δὲ δύ' οἶω,
 ἥρως Λυτομέδων τε καὶ Ἀλκιμος, ὄζος Ἄρηος,
 ποίπνυον παρεόντε · νέον δ' ἀπέληγεν ἐδωδῆς 475
 ἔσθων καὶ πίνων · ἔτι καὶ παρέκειτο τράπεζα.
 τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
 χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας
 δεινὰς ἀνδροφόνους, αἳ οἱ πολέας κτάνον νῆας.
 ὥς δ' ὅτ' ἄν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ 480
 φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,

ἄνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,
ὥς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα.
θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν · 485

“Μνηῆσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τηλίκου ὥσπερ ἐγών, ὀλοῶ ἐπὶ γήραος οὐδῶ.
καὶ μὲν που κεῖνον περιναίεται ἀμφὶς ἐόντες
τείρους, οὐδέ τις ἐστὶν ἀρὴν καὶ λοιγὸν ἀμῦναι.
ἀλλ' ἦτοι κεῖνός γε σέθεν ζώντος ἀκούων 490
χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα
ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθε μολόντα ·
αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελείφθαι.
πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν · 495
ἐννεακαίδεκα μὲν μοι ἰῆς ἐκ νηδύος ἦσαν,
τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν ·
ὃς δέ μοι οἶος ἔην, εἵρυτο δὲ ἄστυ καὶ αὐτούς,
τὸν σὺ πρῶην κτεῖνας ἀμυνόμενον περὶ πάτρης, 500
Ἑκτορα · τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,
λυσόμενος παρὰ σείῳ, φέρω δ' ἀπερείσι' ἄποινα.
ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,
μνησάμενος σοῦ πατρός · ἐγὼ δ' ἐλεεινότερός περ,
ἔτλην δ' οἷ' οὔπω τις ἐπιχθόνιος βροτὸς ἄλλος, 505
ἄνδρὸς παιδοφόνιοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι.”

Ὡς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἱμερον ὤρσε γόοιο ·
ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.
τῷ δὲ μνησαμένῳ, ὁ μὲν Ἑκτορος ἀνδροφόνιοιο
κλαῖ' ἀδινά, προπάραιθε ποδῶν Ἀχιλλῆος ἐλυσθείς, 510
αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὖτε
Πάτροκλον · τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.

αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεύς,
 [καὶ οἱ ἀπὸ πρᾶπίδων ἦλθ' ἥμερος ἡδ' ἀπὸ γυνίων,]
 αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη, 515
 οἰκτεῖρων πολίων τε κάρη πολίων τε γένειον,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ἄ δεῖλ', ἡ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς 520
 υἱέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
 ἀλλ' ἄγε δὴ κατ' ἄρ' ἔξευ ἐπὶ θρόνου, ἄλγεα δ' ἔμπης
 ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ.
 οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
 ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν, 525
 ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
 δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει
 δῶρων ῥῖα δίδωσι, κακῶν, ἕτερος δὲ ἐάων·
 ᾧ μὲν κ' ἀμμίξας δοίῃ Ζεὺς τερπικέραυνος,
 ἄλλοτε μὲν τε κακῷ ὅγε κύρεται, ἄλλοτε δ' ἐσθλῷ· 530
 ᾧ δέ κε τῶν λυγρῶν δοίῃ, λωβητὸν ἔθηκεν·
 καὶ ἐ κακὴ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,
 φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
 ὥς μὲν καὶ Πηληϊῆ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535
 ὄλβῳ τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν,
 καὶ οἱ θνητῷ εἰσὶν θεὰν ποίησαν ἀκοιτιν.
 ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔτι
 παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων,
 ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τόνγε 540
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
 ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·

ὅσπον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἑέργει
καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων, 545
τῶν σε, γέρον, πλούτῳ τε καὶ νηυσὶ φασὶ κεκάσθαι.
αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανῖνες,
αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε·
ἄνσχεο, μηδ' ἀλίσσων ὁδύρεο σὸν κατὰ θυμόν.
οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἐῆος, 550
οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα.”

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
“μή μέ πω ἐς θρόνον ἵξε, διοτρεφές, ὅφρα κεν Ἑκτωρ
κῆται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα
λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα 555
[πολλά, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας
αὐτόν τε ζῶειν καὶ ὄρᾱν φάος ἡελίοιο].”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς·

“μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560
Ἑκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
μήτηρ, ἥ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
καὶ δέ σε γινώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,
ὅττι θεῶν τίς σ' ἤγε θοὰς ἐπὶ νῆας Ἀχαιῶν.
οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδέ μάλ' ἡβῶν, 565
ἐς στράτόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆα
ρεῖα μετοχλίσσειε θυράων ἡμετεράων.
τῷ νῦν μή μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
μή σε, γέρον, οὐδ' αὐτόν ἐνὶ κλισίῃσιν ἐάσω
καὶ ἰκέτην περ εὐόντα, Διὸς δ' ἀλίτῳμαι ἐφετμάς.” 570

Ὡς ἔφατ', ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.
Πηλεΐδης δ' οἴκοιο λέων ὥς ἄλτο θύραζε,
οὐκ οἶος, ἅμα τῷ γε δύνω θεράποντες ἔποντο,

ἥρως Αὐτομέδων ἦδ' ᾽Αλκιμος, οὓς ῥα μάλιστα
 τῷ ᾽Αχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα, 575
 οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
 ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
 καδ δ' ἐπὶ δίφρου εἶσαν· ἐϋξέστου δ' ἀπ' ἀπήνης
 ἦρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 καδ δ' ἔλιπον δύο φάρε' ἐϋννητόν τε χιτῶνα, 580
 ὄφρα νέκυν πυκάσας δώῃ οἰκόνδε φέρεσθαι.
 δμῳὰς δ' ἐκκαλέσας λούσαι κέλετ' ἀμφί τ' ἀλείψαι,
 νόσφιν αἰράσας, ὥς μὴ Πρίαμος ἴδοι υἱόν,
 μὴ ὁ μὲν ἀχινυμένη κραδίῃ χόλον οὐκ ἐρύσαιτο
 παῖδα ἰδών, Ἀχιλῆϊ δ' ὀρινθείῃ φίλον ἦτορ 585
 καί ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.
 τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
 αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰέρας,
 σὺν δ' ἔταροι ἥειραν ἐϋξέστην ἐπ' ἀπήνην. 590
 ὦμῳξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἐταῖρον·

“Μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃται
 εἶν ᾽Αἰδὸς περ ἐὼν ὅτι Ἑκτορα δῖον ἔλυσα
 πατρὶ φίλῳ, ἐπεὶ οὗ μοι αἰεκέα δῶκεν ἄποινα.
 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσος ἐπέοικεν.” 595

Ἡ ῥα, καὶ ἐς κλισίην πάλιν ἦἰε δῖος Ἀχιλλεύς,
 ἔζετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
 τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·

“Υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες,
 κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἠοῖ φαινομένηφιν 600
 ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
 καὶ γάρ τ' ἠΰκομος Νιόβη ἐμνήσατο σίτου,
 τῇπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 ἐξ μὲν θυγατέρες, ἐξ δ' υἱέες ἠβώοντες.

τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605
 χωόμενος Νιόβη, τὰς δ' Ἄρτεμις ἰοχέαιρα,
 οὔνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήφ·

φῇ δοιῶ τεκέειν, ἥ δ' αὐτὴ γείνατο πολλούς·
 τὼ δ' ἄρα, καὶ δοιῶ περ ἐόντ', ἀπὸ πάντας ὄλεσσαν.
 οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν 610
 κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·

τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
 ἥ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.
 νῦν δέ που ἐν πέτρησιν, ἐν οὔρεσιν οἰοπόλοισιν,
 ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς 615

νυμφάων, αἴτ' ἀμφ' Ἀχελώϊον ἐρρώσαντο,
 ἔνθα λίθος περ ἐοῦσα θεῶν ἐκ κήδεα πέσσει.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διὲ γεραιέ,
 σίτου, ἔπειτά κεν αὖτε φίλον παῖδα κλαίοισθα,
 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται." 620

Ἦ καὶ ἀναΐξας ὄϊν ἄργυφον ὠκύς Ἀχιλλεὺς
 σφάξ'· ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
 μίστυλλόν τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.

Αὐτομέδων δ' ἄρα σίτου ἐλὼν ἐπένειμε τραπέζῃ 625
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 οἱ δ' ἐπ' ὀνειῖαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,
 ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
 ὅσσοις ἔην οἴός τε· θεοῖσι γὰρ ἅντα ἐώκει. 630

αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
 εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,
 τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·

“Λέξον νῦν με τάχιστα, διοτρεφές, ὅφρα κεν ἤδη 635

ὑπνῷ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες ·
 οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
 ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν,
 ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
 αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
 νῦν δὴ καὶ σίτου πασάμην καὶ αἶθοπα οἶνον
 λαυκανίης καθέηκα · πάρος γε μὲν οὔτι πεπάσμην.”

Ἦ ῥ', Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645
 χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
 αἶψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσai.
 τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς ·

“ Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν 650
 ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἷτε μοι αἰεὶ
 βουλὰς βουλεύουσι παρήμενοι, ἣ θέμις ἐστίν ·
 τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένηται. 655
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ποσσῆμαρ μέμονας κτερεῖζέμεν Ἐκτορα δῖον,
 ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.”

Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής ·
 “ εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἐκτορι δῖῳ, 660
 ὧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 οἶσθα γὰρ ὥς κατὰ ἄστνυ ἐέλμεθα, τηλόθι δ' ὕλη
 ἀξέμεν ἐξ ὄρεος · μάλα δὲ Τρῶες δεδίασιν.
 ἐννήμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
 τῇ δεκάτῃ δέ κε θάπτοιμεν δαινυτό τε λαός, 665
 ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσaiμεν,
 τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἵπερ ἀνάγκη.”

Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 “ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις,
 σχήσω γὰρ τόσσον πόλεμον χρόνον ὅσσον ἄνωγας.” 670

Ὡς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
 ἔλλαβε δεξιτερήν, μή πως δείσει ἐνὶ θυμῷ.
 οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
 κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες,
 αὐτὰρ Ἀχιλλεύς εὖδε μυχῷ κλισίης εὐπήκτου· 675
 τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρηος.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
 εὖδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
 ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
 ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆα 680
 νηῶν ἐκπέμψειε, λαθὼν ἱερούς πυλαωρούς.

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·

“ὦ γέρον, οὐ νύ τι σοίγε μέλει κακόν, οἷον ἔθ' εὔδεις
 ἀνδράσιν ἐν δηῖοισιν, ἐπεὶ σ' εἴασεν Ἀχιλλεύς.
 καὶ νῦν μὲν φίλον υἱὸν ἐλύσας, πολλὰ δ' ἔδωκας· 685
 σείῳ δέ κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα
 παῖδες τοὶ μετόπισθε λελειμμένοι, αἳ κ' Ἀγαμέμνων
 γνώη σ' Ἀτρείδης, γνώωσι δὲ πάντες Ἀχαιοί.”

Ὡς ἔφατ', ἔδδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.
 τοῖσιν δ' Ἑρμείας ζεῦξ' ἵππους ἡμιόνους τε, 690
 ῥίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις
 ἔγνω.

Ἄλλ' ὅτε δὴ πόρον ἶξον εὐρρεῖος ποταμοῖο,
 [Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,]
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,
 Ἥως δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν, 695
 οἱ δ' εἰς ἄστυ ἔλων οἴωγῇ τε στοναχῇ τε
 ἵππους, ἡμίονοι δὲ νέκυν φέρον. οὐδέ τις ἄλλος

ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,
 ἄλλ' ἄρα Κασσάνδρην, ἱκέλη χρυσέῃ Ἀφροδίτῃ,
 Πέργαμον εἰσαναβᾶσα φίλον πατέρ' εἰσενόησεν, 700
 ἑσταότ' ἐν δίφρῳ, κήρυκά τε ἀστυβοώτην ·

τὸν δ' ἄρ' ἐφ' ἡμιόνων ἴδε κείμενον ἐν λεχέεσσιν ·
 κώκυσέν τ' ἄρ' ἔπειτα γέγωνέ τε πᾶν κατὰ ἄστυ ·

“Ὅψεσθε, Τρῶες καὶ Τρωάδες, Ἐκτορ' ἰόντες,
 εἴποτε καὶ ζῶοντι μάχης ἐκ νοστήσαντι 705
 χαίρετ', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δήμῳ.”

Ὡς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ
 οὐδὲ γυνή · πάντας γὰρ ἀάσχετον ἵκετο πένθος ·
 ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
 πρῶται τόνγ' ἄλοχός τε φίλη καὶ πότνια μήτηρ 710
 τιλλέσθην, ἐπ' ἄμαξαν εὐτροχὸν αἵξασαι,

ἀπτόμεναι κεφαλῆς · κλαίων δ' ἀμφίσταθ' ὄμιλος.
 καὶ νύ κε δὴ πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
 Ἐκτορα δακρυχέοντες ὀδύροντο πρὸ πυλάων,
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα · 715

“Εἷξατέ μοι οὐρεῦσι διελθέμεν · αὐτὰρ ἔπειτα
 ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.”

Ὡς ἔφαθ', οἱ δὲ διέστησαν καὶ εἷξαν ἀπήνη.
 οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 τρητοῖς ἐν λεχέεσσιν θέσαν, παρὰ δ' εἶσαν ἀοιδούς 720
 θρήνων ἐξάρχους, οἷτε στονόεσσαν ἀοιδὴν
 οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῇσιν δ' Ἀνδρομάχῃ λευκώλενος ἦρχε γόοιο,
 Ἐκτορος ἀνδροφόνοιο κάρη μετὰ χερσὶν ἔχουσα ·

“Ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δέ με χήρην 725
 λείπεις ἐν μεγάροισιν · πάϊς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι, οὐδέ μιν οἶω
 ἥβην ἵξεσθαι · πρὶν γὰρ πόλις ἦδε κατ' ἄκρης

πέρσετασ· ἥ γὰρ ὄλωλας ἐπίσκοπος, ὅστε μιν αὐτὴν
 ῥύσκει, ἔχεις δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα· 730

αἱ δὲ τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσιν,
 καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἣ ἐμοὶ αὐτῇ
 ἔψεαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,

ἀθλεύων πρὸ ἀνακτος ἀμειλίχου· ἥ τις Ἀχαιῶν
 ῥίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον, 735

χωόμενος, ᾧ δὴ πού ἀδελφεὸν ἔκτανεν Ἑκτωρ
 ἢ πατέρ', ἥ καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἑκτορος ἐν παλάμησιν ὁδὰξ ἔλον ἄσπετον οὐδας.

οὐ γὰρ μείλιχος ἔσκε πατήρ τεὸς ἐν δαῖτ' λυγρῇ·
 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ, 740

ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἑκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά.

οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας.
 οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὔτε κεν αἰεὶ
 μεμνήμην νύκτας τε καὶ ἡμέατα δακρυχέουσα." 745

Ὡς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῇσιν δ' αὖθ' Ἑκάβη ἀδινοῦ ἐξήρχε γόοιο·

"Ἑκτορ, ἐμῷ θυμῷ πάντων πολὺν φίλτατε παίδων,
 ἥ μὲν μοι ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν·
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ. 750

ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὦκὺς Ἀχιλλεὺς
 πέρνασχε', ὄντιν' ἔλεσκε, πέρην ἁλὸς ἀτρυγέτοιο,
 ἐς Σάμον ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·

σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκεϊ χαλκῷ,
 πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάροιο, 755

Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὥς.
 νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισιν
 κεῖσαι, τῷ ἵκελος ὄντ' ἀργυρότοξος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν."

ᾠς ἔφατο κλαίονσα, γόον δ' ἀλίσστον ὄρινεν. 760
τῇσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο·

“Ἐκτορ, ἐμῷ θυμῷ δαέρων πολὺν φίλτατε πάντων,
ἥ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
ὅς μ' ἄγαγε Τροίηνδ'· ὥς πρὶν ὠφελλον ὀλέσθαι.
ἤδη γὰρ νῦν μοι τόδ' ἑικοστὸν ἔτος ἐστὶν 765
ἐξ οὗ κεῖθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
ἀλλ' οὐπὼ σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον·
ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
δαέρων, ἢ γαλόων, ἢ εἰνατέρων εὐπέπλων,
ἢ ἐκυρή—ἐκυρὸς δὲ πατὴρ ὥς ἥπιος αἰεὶ— 770
ἀλλὰ σὺ τόνγ' ἐπέεσσι παραιφάμενος κατέρυκες,
[σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσιν.]
τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον ἀχνυμένη κῆρ·
οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
ἥπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν.” 775

ᾠς ἔφατο κλαίουσ', ἐπὶ δ' ἔστενε δῆμος ἀπείρων.
λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·

“Ἀξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
δείσητ' Ἀργείων πυκινὸν λόχον· ἥ γὰρ Ἀχιλλεὺς
πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν, 780
μὴ πρὶν πημανέειν, πρὶν δωδεκάτη μόλῃ ἡώς.”

ᾠς ἔφαθ', οἱ δ' ὑπ' ἀμάξῃσιν βόας ἡμιόνους τε
ζεύγνυσαν, αἶψα δ' ἔπειτα πρὸ ἄστεος ἠγερέθοντο.
ἐννῆμαρ μὲν τοίγε ἀγίνεον ἄσπετον ὕλην·
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη φαεσίμβροτος ἡώς, 785
καὶ τότε ἄρ' ἐξέφερόν θρασὺν Ἐκτορα δακρυχέοντες,
ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἐκτορος ἔγρετο λαός.
[αὐτὰρ ἐπεὶ ῥ' ἠγερθεν ὁμηγερέες τ' ἐγένοντο,] 790

πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνω
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὁστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε
 μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρειῶν.
 καὶ τάγε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες, 795
 πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
 αἶψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν, αὐτὰρ ὕπερθεν
 πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισιν·
 ῥίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ εἶατο πάντη,
 μὴ πρὶν ἐφορμηθεῖεν εὐκνήμιδες Ἀχαιοί. 800
 χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα
 εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα
 δώμασιν ἐν Πριάμοιο, διοτρεφέος βασιλῆος.
 ὧς οἷγ' ἀμφίεπον τάφον Ἴκτορος ἵπποδάμοιο.

NOTES

NOTES.

ILIAD XVI.

Πατρόκλεια. The sixteenth book has come down to us from the old Greeks with this title, because it narrates the brave deeds and the tragic death of Patroclus, the friend of Achilles.

Vv. 1-100.—Patroclus Entreats Permission from Achilles, with his Troops and in his Armor, to Go to the Relief of the Greeks in their Extreme Peril.

1. Ὡς οἱ μὲν: Such resumptive and transitional lines often mark the beginning of a book, e. g. vi., ix., xii., xviii., xx., xxii.; but they are found also elsewhere than at the beginning, e. g. xii. 673, xvi. 101.—περὶ νηός: Sc. the ship of Protesilaus (xv. 705), who had been the first to land and first to fall on the shores of Troy (ii. 702). The battle over this ship, Hector striving to set it on fire and Ajax to defend it, is vividly described at the close of the preceding book.

2. παρίστατο: *Was meanwhile standing before*, sc. while they were fighting. It is the relative imperfect, emphasized by μὲν . . . δέ. The coming of Patroclus is not narrated. The last mention of him is in xv. 390-405, when, excited by the din of battle which he saw and heard assailing the Grecian fortified camp, he leaves the wounded Eurypylus, to whom he has been ministering, and sets out for the tent of Achilles.—3. ὥστε, lit. *and so* = *as*; that is, the demonstrative and connective = the relative adverb.—κρήνη . . . ὕδωρ: The same simile is applied to Agamemnon (ix. 14. 15). Brave men are always great weepers, was almost a proverb among the Greeks. Compare Achilles himself, i. 349, xix. 5, xxiii. 17. The distress of Patroclus, too great for words, is expressed only by his attitude and his tears. Perhaps his silence is partly owing also to his fear of the fiery nature of Achilles; cf. xi. 653-654.

7. *δεδάκρυσαι*: *Why are you bathed in tears.* — *Πατρόκλεις*: For the Homeric forms of this heteroclit, see Lex.—*κούρη νηπίη*: *Like an infant girl.* The *sex* adds force to the illustration.—9. *είανού ἀπτομένη*: *Laying hold of her dress.* Cf. xxii. 493: *χλαίνης ἐρύων*, pulling by the cloak, sc. a fatherless boy entreating a friend of his father.—*καί τε*: *τε* connective, *καί* concessive: *although in haste.*—10. *ὄφρα ἀνέλγται*: *Till she take her up.* The repeated *ἀνελέσθαι*, *ἀνέλγται* pictures the importunity. By her tears and looks and actions she pleads, *Take me up, take me up.* Tenderness, and even playfulness, mingles with the reproof of Achilles to his friend.—11. *κατά*: Tmesis, usually so called; rather an adverb, *down*. In Homer this class of words seems to be in a transition state between adverbs and prepositions, not yet having become fully either connected with cases of nouns or compounded with verbs. See my paper on “The Prepositions in the Homeric Poems,” in Transactions of Amer. Philol. Ass. (1874).

12. *ἦε . . . πιφαύσκεαι*: *Have you something to tell*, lit. bring to light, make known. These are all feigned questions, asked not so much for information as to try and taunt Patroclus.—13. *Φθίης ἐξ*: *From Phthia*, the home and country of Achilles and by adoption of Patroclus. Cf. xxiii. 89.—*οἷος*: *You only.*

14. *Μενoitιον*: The father of Patroclus (xxiii. 85).—*φασί*: *They say.* That the father of Patroclus still lives he speaks of as matter of hearsay; that his own father lives he affirms. Observe the emphatic position of *ζῶειν* and *ζῶει*, the thing of chief interest to speaker and hearer.—16. *τεθνηῶτων*, *if they were dead*, implies the condition of which *κε . . . ἀκαχοίμεθα* is the conclusion.—17. *σύγ'*: *You.* The nearest and dearest friend of the wronged and injured Achilles.—*ὥς = ὅτι οὕτως.*

18. *ὑπερβασίης . . . σφῆς*: *For their own transgression.* The Greeks had made the wrong-doing of Agamemnon their own by permitting it. Cf. i. 231–232. *ὑπερβασία* is always used in a moral sense in the Iliad and Odyssey; *ὑπερβαίνω* and *ἀμαρτάνω* rarely, as in ix. 501. See my “Theol. of Gr. Poets,” p. 175.—19. = i. 363, where these words are addressed to Achilles by his mother. Since neither Achilles here, nor Patroclus in his reply, makes any allusion to the errand on which the former had sent the latter (xi. 611–615), viz., to inquire what hero had just then been borne off wounded from the field (sc. Machaon), the *minute* critics infer that the author of the sixteenth book knows nothing of that errand. But the disasters which have meanwhile be-

fallen the Greeks (to say nothing of the lapse of time) are quite sufficient to have effaced so trifling a fact from their thoughts, and the poet shows his poetic genius and his truth to nature by ignoring it.

20. Πατρόκλεις: Patroclus is seldom named in the Patrocleia except in the way of apostrophe; cf. 584, 622, 744, 754, 787, 812, 843. The poet increases the sympathy of his reader or hearer by thus expressing his own. So, when Menelaus was treacherously wounded by the archer Pandarus, he is twice apostrophized within the space of twenty verses (iv. 127-146).—21. Πηλέος: Dissyllabic by synizesis. Koch and Hentze read Πηλῆος and shorten the first syllable of υἱέ. But see i. 489 and iv. 338. The last syllable of υἱέ is long in the arsis, as in iv. 338.

23. γὰρ δὴ: *For verily*.—24. βεβλημένοι οὐτάμενοί τε: *Wounded by shot or (and) stroke*.—25. Διομήδης: Wounded by an arrow shot from the bow of Paris (xi. 376).—26. Ὀδυσσεύς, by a stroke of the spear of Sokus (xi. 430 seqq.); Ἀγαμέμνων, by a thrust of the spear of Koon (xi. 248 seqq.).—27. Εὐρύπυλος, also by an arrow from Paris (xi. 580). Patroclus came from the care of the wounded Eurypylus (xv. 399; cf. xi. 809-848). These lines, 24-27, are repeated from the appeal of Nestor to Patroclus (xi. 659-662). Machaon is not named, for he was not one of the ἄριστοι. The reader will see how these references link this book to books xi. and xv. Most of the books of the Iliad are linked to each other by similar references. For the illustration of this fact and its bearing on the unity of the Iliad, see Mure's Hist. of Gr. Lit. vol. i. bk. v., and Theol. of Gr. Poets, p. 111.

28. τοὺς μὲν: Correlative to σὺ δέ, and this verse is intended only to set forth the unreasonable wrath and persistent inaction of Achilles by contrast with the wounds and sufferings of the other heroes in behalf of the Greeks and their unavoidable absence under the physician's care.—ἱητροί: Army physicians in general. Referred to also in xiii. 213. Podalirius and Machaon are specified (xi. 833).—29. ἀμήχανος: Intractable, *inexorable*.—30. οὗτός γε: *Such anger as this may it never seize me*. γε emphatic.—31. αἰναρέτη: *Fatally* (lit. dreadfully) *valiant*. "Valiant only for evil." ἐπὶ κακῷ τὴν ἀρετὴν ἔχων, Schol.—τί σευ ἄλλος, κ. τ. λ.: *What good will another (any one but yourself) derive from you to the latest posterity*. Cf. xi. 762: αὐτὰρ Ἀχιλλεὺς οἷος τῆς ἀρετῆς ἀπονήσεται, Nestor to Patroclus.

33. ἄρα: Corrective as well as inferential, *so then Peleus was*

not as is generally supposed.—**σοίγε**: Observe the emphasis *to you*.

34. **γλαυκή**: *Shimmering* = cold and unfeeling. So most of the commentators. Düntzer renders dark-blue, *gray*. The word occurs only here in Homer, though **Γλαύκη** is the name of one of the Nereids in attendance on Thetis (xviii. 39), and **γλαυκῶπις** is the favorite epithet of Athene. The meaning of the compound is as much a matter of dispute as that of the simple. As epithets of the sea, cf. **ἁλὸς πολιῆς**, i. 350, xxiii. 374 et passim; **οἶνοπα πόντον**, i. 350; **ἡεροειδέα πόντον**, xxiii. 744; **ἄλα μαρμαρέην**, xiv. 273. **μαρμαρέη** = **γλαυκή**, shimmering, gleaming. After a careful examination of the *color* epithets of Homer, Mr. Gladstone concludes that they are vague and general rather than nicely discriminating, and some have even inferred that the poet himself, if not his countrymen and contemporaries to whom he sang, were color-blind! This passage, 33–35, is imitated by Vergil, *Aen.* iv. 365: *Nec tibi diva parens*, etc.

36–45 = xi. 794–803 (part of Nestor's long speech to Patroclus), with the necessary changes of person, construction, etc. Such repetitions, word for word, are characteristic of the *Iliad*, though they are found more or less in all poetry that is sung or recited.—37. **τινά**: Sc. **θεοπροπίην**.—**πὰρ Ζηνός**: Apollo is the god of oracles and prophecies (i. 72), but Zeus is their ultimate source; hence the epithet **πανομφαίῳ** which he bears (viii. 250).—**μήτηρ**: Thetis bemoans the short-lived and ill-fated destiny of her son in his hearing (i. 417); and in ix. 410 seqq. Achilles says his mother had disclosed to him alternative fates, viz. a short life and immortal fame, or loss of fame and a long life, according as he chose to remain and fight or abandon the war and go home.—38. **ἀλλ'**: *Yet*.—**ἐμέ περ**: *Me at any rate*, doubly emphatic.—39. **φώς**: *A light*, the constant symbol of help, deliverance, success, joy, in Homer.—40. *And give for my shoulders these your arms to wear*.—43. **ὀλίγη, κ. τ. λ.**: *And that there may be a little respite from the fight*. So it is generally understood, though it is quite tautological. Koch repeats **ἀνάπνευσις**, *even a little respite is still a respite from the fight*. Cowper renders: *Short respite, it is all that war allows*; and Lord Derby gets still another idea: *For little pause has yet been theirs*.

46–48. **ἦ γὰρ ἔμελλεν, κ. τ. λ.**: *For he was destined to ask, that is, he was asking for that which was destined to be death and a sad fate for himself*. Compare the similar prophetic forecast of evil

to Patroclus when Achilles sent him from his tent to inquire of Nestor what hero he had borne wounded from the field (xi. 604: *κακοῦ δ' ἄρα οἱ πέλεν ἀρχή*).

51. Not literally true as a mere matter of fact. Cf. note on 37. But the prophecy is not what he *cares for*, οὐτε ἐμπάζομαι: *but this is the dreadful pang that reaches my heart and soul*.—53. ἀνὴρ: Sc. Agamemnon.—τὸν ὁμοῖον: *His equal*: Sc. Achilles.—54. ὃ τε: Düntzer reads ὅτε, *when*; Pratt and Leaf make ὃ = ὅτε, *because*; and of editors who take ὃ as the masc. pron. some refer it to Agamemnon and others to Achilles. Probably it is the masc. pron. referring to Achilles, and whether we render *who*, *and he*, *when*, or *because*, it gives the reason why Agamemnon wished to rob Achilles of his prize, viz. *because the latter has excelled the former in prowess*.—55. ἐπεὶ = *because I have suffered sorrows in my soul*, i. e. toiled and suffered for Agamemnon and the Greeks. Cf. ix. 321, where he uses the same words and explains them by his constant exposure of his life in battle.

56. κούρην: The daughter of Brises (i. 392).—ἄρα: *You know*.—57. πόλιν: Lyrnessus (ii. 690).—59. ὥσει . . . μετανάστην: In apposition with με to be supplied as acc. of the person after ἔλετο, taken *from me as if I were a worthless alien*. Repeated from iv. 648.

60. ἀλλὰ . . . ἐάσομεν: *But we will let these things be past and gone*, or, as we say, let bygones be bygones. Words repeatedly put into the mouth of Achilles (cf. xviii. 112, xix. 65) and no one else, and highly expressive of his impetuous nature. Abruptness, sententiousness, and intensity characterize all the speeches of Achilles, and even that of the *Shade* of Achilles in the *Odyssey*. Cf. Theol. of Gr. Poets, p. 116.—οὐδ' ἄρα πως ἦν: *So then it was not possible*, as we supposed or intended. ἄρα corrective. Cf. 33.—61. ἦτοι ἔφην γε: *I said to be sure*.—62. οὐ πρὶν . . . ἀλλ' ὁπότ' ἂν δῆ = οὐ πρὶν . . . πρὶν γε = *not . . . until*, but more strongly implying that then he *would* put a stop to his wrath. Cf. ix. 650 seqq.

64. τύνη: *You verily*.—66. εἰ δῆ: Si quidem = *since*.—68. κεκλίαται: *Are leaning on the surf of the sea*, their only support, as it were, not the shore, but the breakers.—69. *And the whole city of the Trojans has come upon them full of confidence*. Observe how the contrast between the situation of the Greeks and that of the Trojans is emphasized by the juxtaposition of Ἀργεῖοι and Τρώων.—71. ἐναύλους: *Trenches*. So most of the commentators.

Some, however, refer it to the *channels*, water-beds, of the rivers on the plain. This accords better with Homeric usage (cf. xii. 312), and makes perhaps a better antithesis to *στρατόν*, *the camp*. — 73. *ἤπια εἰδείη*: *If he were kindly disposed to me* = if he had not quarrelled with me and made me his enemy. Not necessarily inconsistent, as many commentators think, with the embassy sent by Agamemnon and the refusal of Achilles to be reconciled, as narrated in the ninth book. Cf. *ἄγρια οἶδεν*, said of Achilles, xxiv. 41.

75. *μαίνεται*: *Rages*, as we say the battle rages. The spear is very often personified in the animated descriptions of the Iliad.

— 77. *ἐχθρῆς ἐκ κεφαλῆς*: *Out of his hated head* (mouth). Such scornful and savage references to Agamemnon and Diomed, after Patroclus had reported them as wounded, justify the latter's inference that his friend was born of the sea or the rocks.

78. *περιάγνυται*: Sc. ὄψ: *But the voice of Hector reverberates*, lit. breaks around.

80. *καὶ ὥς*: *Even so* = yet. — 81. *πυρός*: Gen. of source, instead of dat. of instrument = *with fire*. — 82. *ἀπό*: Adverb. Cf. 11. —

83. *μύθου τέλος*: The sum of advice = *the whole matter*. So ix.

56. — 85. *πρός*: Before, *in the sight of*. Achilles' thirst for fame and glory is often selfish. — *οἱ*: Sc. *Δαναοί*. — 86. *ἀπονάσσωσιν*:

Send back, probably to her former dwelling-place, *ναίω*. — *ποτί*:

Adverb; Anglice, *too*. Achilles here demands the very things which he refused when offered him in bk. ix. Hentze considers

the lines interpolated and brackets them in his edition. Faësi finds in them indubitable proof that the two books are not from

the same author. But the evidence of the same authorship from countless points of resemblance, in language, style, and concep-

tion, is stronger. Compare xvi. 3. 4 with ix. 14. 15, xxi. 55 with ix. 321, xxi. 83 with ix. 56, and other points as we proceed.

87. *When you have driven them from the ships come back*. This is the *μύθου τέλος*, hence it has no connective, and the verb is

inf. instead of imp. — 89. *λιλαίεσθαι*: The inf. for the imp. so-called, but in such cases the inf. depends more or less on some

word or thought that precedes; here, like *ἵνα* (87), it goes back to *μύθου τέλος*, of which it is epexegetical. So with the series

of infinitives that follow. — 90. *ἂτιμότερον*: Sc. than I now am, by showing that the Greeks can get along without me.

94. *ἐμβήη*: *Interfere*. The rest of the line is parenthetical and

hence asyndetic. — 95. *φάος*: Cf. 39. — 96. *τοὺς δέ*: Greeks and

Trojans. — *δηριάσθαι*: Pres. inf., *continue to fight*.

97-100. An invocation not unfrequently addressed to the Greek trinity by Homer's heroes for something which they deem impracticable (Il. ii. 371, iv. 288, vii. 132; Od. vii. 311, xxiv. 376 et al.). Here it is bracketed in most recent editions, and was rejected by Zenodotus and Aristarchus as unsuitable to the connection and containing a wish too selfish and savage for Achilles himself.—99. νῶϊν: Elsewhere gen. or dat., is here taken as nom. (Faësi, Düntzer) or acc. (Koch, 2d ed.), or altered to νῶϊ (Hentze). It may, however, be dat. (La Roche) = *for us two, that we might escape*.—ἐκδύμεν is taken by most editors as opt. Wolf wrote, with the MSS., ἐκδύμεν = ἐκδύμεναι, inf. after γένοιτο or δοίητε implied in the invocation. So Od. xvii. 354.

Vν. 101-123. Ajax is Compelled to Fall Back before Hector, and the Trojans Set Fire to the Ship of Protesilaus.

101. Cf. 1.—102. οὐκέτ' ἔμιμνε: *Was no longer able to maintain his position*. The whole line is repeated from xv. 727, where he fell back a little, ἀνεχάζετο τυτθόν: here he is being overpowered by the purpose of Zeus and the missiles of the Trojans.—105. βαλλομένη: Impf. part., *continually hit*.—καναχὴν ἔχε = κανάχιζε (xii. 36, only stronger): *kept ringing terribly*.—βάλλετο: Sc. πήληξ.—106. κάπ = κατά, *in, or along*.—φάλαρ' = the *gleaming plates* of the φάλος. φάλαρα only here, but τετραφάληρον, v. 743 et al.—108. *But they were not able to move him, though pressing hard upon him with their missiles*. Some refer αὐτῷ to the shield.—109. ἀργαλέῳ . . . ἄσθματι: The same said of Hector (xv. 10).—111. κακὸν κακῷ: *Evil pressed upon evil* = disaster followed disaster. Cf. xix. 290: ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί.

112. This invocation of the Muse is justified perhaps by the importance of the matter, viz. the firing of one of the ships (cf. xi. 219). But Düntzer regards 102-113 as an unsuitable interpolation, and connects 114 directly with 101, which, however, would require Ἐκτῶρ δέ.—114. Without a connective because explanatory of 112, 113.—

115. αἰχμῆς depends on ὀπισθεν: *Behind the point near the wooden shaft*.—116. ἀντικρὺν ἀπάραξε: *Broke it right off*.—τὸ μὲν: *This part indeed*, sc. the mutilated shaft, κόλον δόρυ, opposed to αἰχμή, 118.—117. αὕτως: *Thus mutilated*.—118. βόμβησε πεσοῦσα: *Fell ringing*.—119. γνῶ . . . ῥίγησέν τε: *Recognized . . . and shuddered at the doings of the gods*. So Crusius and many others make the second verb parenthetical and govern ἔργα only by γνῶ.—

120. ὃ ρα: *That so then.* ὃ = ὅτι, both being originally pronouns and then conjunctions, like *that* in English. This clause is in apposition with ἔργα, of which it is epexegetical: *that so then Zeus had utterly cut short* (ἐπὶ . . . κεῖρεν) *their* (the Greeks') *plans of battle.*—123. νηὶ θοῇ: Sc. the ship of Protesilaus. Cf. 1. Protesilaus himself being dead, the firing of his ship reflected no dishonor on him.—τῆς . . . φλόξ: *And soon the quenchless flame spread through the ship;* τῆς κατ', lit. down over it; so κατ' ὀφθαλμῶν, down over the eyes.

Vv. 124-256. Achilles now Hurries Patroclus to the Fight, Clad in his Armor: Himself Marshals the Myrmidons and Exhorts them to Bravery, and Prays to Zeus for the Safe Return of his Friend.

124. *Thus the stern of the ship was enveloped in flame,* transitional clause. μὲν, correlative to αὐτάρ, links the action of Achilles to the burning of the ship.—127. ἰωήν: *The rush and roar.*—128. *I fear now that they may take the ships and things be done which cannot be escaped,* i. e. irremediable. μή with the subj. after the verb of fearing understood. It may depend on ὄρσσο, line 127 being parenthetical, as Faësi edits and explains. But the short and disconnected clauses are more Achillean.—129. θαῖσσον: *Quicker, or right quick.*—ἀγείρω with κε = a softened future, *and I will,* or *while I forsooth* assemble the troops.

131-139. Repeated from iii. 330-338, the arming of Paris, varied necessarily in 134, and purposely in 139. The same description is applied to the arming of Agamemnon in xi. 15-46, Ἀγαμέμνονος Ἀριστεία, still more altered and expanded.—134. ποικίλον ἀστερόεντα: *Particolored and bestarred.* ἀστερόεντα elsewhere is an epithet only of οὐρανόν, except in xviii. 370, where it is applied to the palace of Hephaestus.—135. ἀμφὶ . . . βάλετο applies to σάκος as well as ξίφος, for the shield as well as the sword had a belt *slung around the shoulder.* The old German epic, the Nibelungen Lied, dwells on the armor of its hero with the-like loving though less elaborate detail.—139. For the single combat Paris takes but one spear, ἄλκιμον ἔγχος (iii. 338); for battle, Agamemnon (xi. 43) and Patroclus here take two, δοῦρε. The spear or lance of Achilles (ἔγχος, 140) was of wood, as its history shows (143, 144), and too ponderous to be borne by any other hero. ἄλκιμα is plural, δοῦρε dual, τά plural again, but all neuter, and so ἀρήρει is singular.

140–144. This is one of many ways in which the poet sets forth the superiority of his hero. These lines were rejected by Zenodotus and bracketed by Ameis-Hentze as inconsistent with 139. But?—143. Πηλιάδα, so called because cut from the summit of Mount Pelion. Editors find a play on words in πῆλαι, Πηλιάδα, Πηλίου, and perhaps Πηλεύς.—Χείρων, the most upright of the Centaurs (xi. 831), teacher of Asclepios and Achilles in the healing and other arts (ibid.), gave this huge, oft-mentioned Pelian lance to Peleus at his marriage with Thetis.

145. Automedon serves Achilles in the ninth book in preparing food for his guests (ix. 209)—another link between that book and this.—146. ῥηξήνορα: An epithet applied only to Achilles, *the crusher of heroes*.—149. Ξάνθον καὶ Βαλίον: *Chestnut and Piebald*. So xix. 400. These were the immortal steeds given by the gods to Peleus. Pratt and Leaf. Cf. 867. Given doubtless at his marriage festival. Xanthus was the name also of one of Hector's horses, and Podargus, Swiftfoot, or Whitefoot, another (viii. 185). Zephyrus is a swift and strong wind in Homer, nay, the swiftest of the winds. Cf. xix. 416.—152. *And he put the faultless Pedasus in the side fastenings*, traces usually so called, of which, however, there is no trace in Homer. See Autenrieth's Lex. The παρήγορος was a third extra horse, not attached to the pole, nor drawing by traces, but, like the extra wheel of a modern artillery wagon, reserved for an exigency. Hector drives four horses abreast (viii. 185). Pedasus was the name of a city in the Troad destroyed by Achilles (xx. 92, 194); also of a city on the border of Pylus, offered to Achilles by Agamemnon (ix. 294).—153. High-gated Thebe was the city of Eetion, father of Andromache (vi. 416).

155. ἐποιχόμενος: *Going to them*, sc. from tent to tent, thus showing his intense interest. So Ajax, xvii. 356.—θώρηξεν . . . σὺν τεύχεσιν: *Armed them all throughout their tents with their armor*.—157. τοῖσίν τε, κ. τ. λ.: *Which* (lit. and they) *have untold fierceness in* (lit. round about, i. e. filling and possessing) *their hearts*.—160. *And now* (lit. and also) *they go in herds*.—162. ἄχρον: *The surface of the dark water*.—φόνον αἵματος: *Belching the bloody gore*, intensive. Cf. βρότον αἱματόεντα, xviii. 345.—163. περιστένεται: *Is too strait*, i. e. *is over-filled*. The number of unusual words in this description is quite noticeable. ἀγεληδόν, λάψοντες, and περιστένεται are all ἄπαξ εἰρημένα.—164. τοῖοι = *thus*. So *talis* in Latin poetry.

168–172. The catalogue also gives fifty ships to Achilles (ii. 685), and to Philoctetes fifty men to a ship, who were at once rowers and skilful archers (ii. 719, 720). So the followers (*ἄνδρες ἑταῖροι*) of Achilles (twenty-five hundred in all) sat on the rowers' benches (*ἐπὶ κληῖσιν*) in their voyage to Troy, but now they are all armed and marshalled for the fight. The recurrence of five and its multiples here will be observed. Hector's followers also are arranged in five divisions under five commanders (xii. 87).—172. Achilles *himself*, far surpassing them all, was commander-in-chief.

173. τῆς ἡς: *The first*. So in N. T. Greek, following the Hebrew, *μῖας τῶν σαββάτων*, *the first day of the week*. Mark xvi. 2.—αἰολοθώρηξ: *Of glancing mail*. Cf. Verg. Aen. II. 470: *lucē coruscus athena*.—174. Σπερχειοῖο: A river in Thessaly. The commander of the first division of the Thessalian hero's troops is the son of that hero's sister, the daughter of Peleus, by a Thessalian river-god—a woman wedded to a god, as Achilles himself was the son of a goddess of the sea wedded to a man.—177. ἐπὶ κλησιν: *Nominally*, or by repute.—178. ὅς ῥ': *Who accordingly*.—ἔδνα: *Bridal gifts*. The husband gives to or for the wife cattle, sheep, or other valuables according to her rank, beauty, or worth—in its origin a purchase. Sometimes also the wife brings a dower to the husband (xxii. 51). Both these are called ἔδνα. The names Πολυδώρη, 175 (cf. vi. 394), and Πολυμήλη (rich in flocks), 180, are suggestive of such gifts.

179. τῆς ἐτέρης: *The second*; so the Latin *alter*.—180. παρθένιος: The son of an unmarried mother. καλή goes with χορῶ, *beautiful in the dance*, where Hermes saw her and became enamoured of her.—183. χρυσηλακάτου: An epithet applied exclusively to Artemis, generally rendered, *of the golden arrows*, though some, as Voss and Düntzer, contend for giving ἡλακάτη here its ordinary signification—*of the golden spindle*. κελαδαινῆς, also epithet of Artemis as *goddess of the chase*, and in xxi. 511 it is used substantively as the name of the goddess. It refers primarily to the hurrah and hurly-burly of the chase. Cf. ix. 547.

184. ὑπερῶα: *The upper chamber*, the apartments of the women. Cf. ii. 514, and Od. passim, where it is often used of Penelope's chamber.—185. ἀκάκητα: *Deliverer from evil*, equivalent to σῶκος, saviour, and ἐρίουνος, helper or luck-bringer, the other epithets of Hermes.—186. Εὐδωρον: The name seems to be repeated to emphasize the idea that he was the *lucky* son of a *luck-bringing*

father, and *well-gifted* by him in running and fighting.—188. *πρό*: *Forth*, adverb.—189. Ἐκεκλήσθης... μένος: Periphrasis for Echeclus himself as a man of might. So we say his majesty, his excellency, etc.—Ἀκτορίδης: Actor is also the name of the father of Menoetius and the grandfather of Patroclus (xi. 785).

190. ἡγάγετο: Mid. = took her to himself, *took her to wife*.—ἐπεὶ πόρε, κ. τ. λ.: So Hector and Andromache (xxii. 471, 472).—191. ὁ γέρων Φύλας: The grandfather of the boy Eudorus, 151.—192. ἀμφαγαπαζόμενος: Intensive, embracing him, as it were, with both arms. Achilles himself being a demigod, the leaders of the first two divisions of his troops are demigods also. The reader of the Iliad cannot fail to notice the great number of illegitimate sons, and also of homicides, in the higher classes, and the manner in which they are received, as an index of the state of society and morals in the heroic age.

193. Ἀρήϊος, in most even of the German editions printed with a capital Ἀ = belonging or devoted to Ares, applied to Achilles, 166, and to two of his captains, 179, 193, but most frequently to Menelaus.—195. μάρνασθαι = acc. of respect, *in fighting*.—Πηλείωνος ἑταῖρον: *After the friend of the son of Peleus*, sc. Patroclus, of whom this is a standing designation (xvii. 204, xxi. 96 et al.).—196. Φοῖνιξ: Companion and tutor of Achilles' childhood and youth, who, now somewhat in years, fancies that he had made his pupil all that he was, and who, for his influence with that pupil, was chosen to conduct the embassy to his tent (ix. 168, 432 seqq.). Next to Nestor the most interesting old man in the Iliad, named by him to conduct the embassy, and, like him, telling long stories of the olden time (ix. 434–605). Phoenix and Automedon are among the many links which connect the ninth book with the sixteenth. Cf. note on 86.

198. *When he had set them in goodly array then he laid upon them a strong speech* (strict orders). The same formula introduces the stern address of Agamemnon to Chryses, when he sends him from his presence and forbids him to return (i. 25). The use of δέ in a conclusion, ἐπειδὴ... δέ, is not unfrequent in Homer.—200. μοι: Ethical dative = *I pray you*.—202. ὑπό: *During all my wrath*. Cf. xxii. 102, i. 1.—καί: Render *when*; parataxis (a co-ordinate clause instead of a subordinate) is characteristic of Homeric simplicity.—203–206 is, of course, language ascribed to the Myrmidons when they were chafing under the wrathful inaction of their chief. It resembles the complaints of Patroclus

above, 30–35.—*χόλῳ* = *χόλῳ*: *Gall*, the primary meaning of the word.—*ἄρα*: See note 35.—*ἔχεις*: *Dost hold*.—205 = ii. 236, where it expresses the homesickness and discontent of the Grecian army as voiced by Thersites.—*περ*, *at all events*, intensifies the demand.—206. *χόλος* here in its ordinary sense—less respectful than *μηνιθμόν*, which Achilles ascribes to himself, 62, 202, and the *μῆνιν*, which the poet ascribes to him (i. 1), and which properly denotes the anger of the gods (xxii. 358).—*ἔδε*: *Thus*, or *such*, sc. as we see.

207. *Such things you were continually saying to me gathered thick about me*.—*ἐβάξετε* imperf. and with two acc. Cf. ix. 58.—207–209: *And now the great work of battle for which aforetime at least ye longed is at hand; now* (lit. *here* = now as in English) *let every one with stout heart enter the battle* (pres. imper.) *with the Trojans*.—*ἦς* = *ῆς*: While this speech is characteristic of Achilles, it is a model military harangue for any age.

211. *μᾶλλον . . . ἄρθεν*: *Were more closely joined*.—212. *τοίχον*: The wall of a house; *τείχος*, of a city.—*ἀράρη*: Closely joins, same root as *ἄρθεν*, here = *puts together*.—*πυκινούσι*: *Compactly laid*.—213. *βίης . . . ἀλεείνων*: *For protection against the violent blasts of the wind*.—216. Well rendered by Cowper: “Shield, helmet, man pressed helmet, man and shield.”—217. *νεύοντων*: *As they nodded*, i. e. shook their plumes.—*ἐφέστασαν*: *Stood by one another*. This powerful description of battle is repeated from xiii. 131–133, which latter, according to tradition, was a part of the verses recited by Homer in his contest with Hesiod for the prize of poetic excellence.

218. *θωρήσσοντο*: *Prepared for battle* (xviii. 189). Pratt and Leaf.—219. Patroclus and Automedon are the nearest persons in attendance on Achilles in the ninth book also.—221. *And opened the cover off*, *ἀπό* = *off* = *of*.—223. *ἄγεσθαι*: *To take with him*, mid. Cf. 190.—224. “Windproof cloaks and carpets soft.” Lord Derby.—*οὔλων ταπήτων*: Here rather *woollen rugs*. The verse is soft and musical.

225–227. *No other man but Achilles drank from it the sparkling wine, nor did Achilles himself use it in offering a libation to any god but Jupiter*. The irregular construction (anacoluthon) and the double negative (*οὐδέ . . . οὔτε . . . οὔτε*) makes the expression very emphatic.—*ὅτι μή* = except, usually *εἰ μή* in Homer. Cf. xvii. 477, xxiii. 792.—228. *τό ῥα τότ'*: *This cup now at this time*. *ῥα* resumptive.—*θειέω*: Sulphur was often used for purifying by

the ancients, as for disinfecting by us. Cf. Od. xxii. 481 seqq.—229, 230. *νίψ'*: Act. of washing the cup.—*νίψατο*, mid. of washing his own hands. The reader will be reminded of the divers washings and purifications of the Jews. Mark vii. 4. All offerings to the gods must be pure and perfect.—231. *μέσῳ ἔρκεϊ*: *In the centre of the open court*, where was the altar of Ζεὺς Ἐρκεῖος. Cf. Od. xxii. 334.

233–235. A most interesting and instructive glimpse of the religious ideas and usages of the Greeks in the earliest age. Dodona (in Thessaly, or Epirus, or on the borders of both, or, as some think, two of the same name) was to northern Greece in the mythical and heroic age what Delphi was to all Greece in historic times, an oracle and a sanctuary. Thither Odysseus in the *Odyssey* (xiv. 327 seqq.)

“voyaged to explore the will
Of Jove on high Dodona's holy hill;”

and (one of innumerable incidental analogies between the two poems) thither the hero of the *Iliad* looks in prayer for a blessing on his friend and followers as he sends them forth to battle. Odysseus hears the counsel of Zeus in regard to his return home from the rustling leaves of the sacred oak (Od. xiv. 328).—233. Ζεῦ ἄνα: This form of the vocative ἄνα is used only in addressing a god, especially Zeus. Cf. iii. 351.—Δωδωναίε, so called from the site of his sanctuary and oracle, 234.—Πελασγικέ, from the Pelasgi, the early inhabitants who founded the oracle, and whom Odysseus, in the guise of a Cretan prince, finds also in Crete, and calls them δῖοι Πελασγοί (Od. xix. 177).—τηλόθι ναίων, in distant Dodona, far from Troy, though near to Phthia, the home of Achilles, whose fathers worshipped at his shrine.

234. Δωδώνης μεδέων: Cf. Ἰδῆθεν μεδέων, iii. 320.—δυσχειμέρου: Cf. ii. 750, where the same epithet is applied to Dodona.—ἀμφί: Adv. *round about* the oracle, where Zeus dwells and rules.—Σελλοί, like Ἑλλοι, a name etymologically related to Ἑλληνες, the oldest inhabitants of the land, to whom the service of the god belonged. Ameis-Hentze. Here the name seems to denote a sacred tribe or priestly family who dwelt near the sanctuary and were devoted to the service of the god, although no trace of an hereditary priesthood remains in the time of the Trojan war. The primitive and original Hellas bordered on Phthia and furnished a part of Achilles' troops (ii. 683), and the Greeks in general are not yet called Ἑλληνες in Homer.—235. σοί: Dat.

for the gen. "Perhaps it means *thine* from σός." Pratt and Leaf.—ὑποφῆται = προφῆται: The *interpreters* or declarers of the will of Zeus. The word occurs only here in Homer. The same is true of ἀνιπτόποδες and χαμαιεῦναι, *with unwashed hands, sleeping on the ground*, which probably denote not only the primeval simplicity and rudeness, but the ascetic habits of the priests of Dodona.

236–238. Borrowed and accommodated from i. 453–455, the prayer of Chryses to Apollo for the removal of the pestilence. They seem less appropriate here.

239. γάρ, explanatory, introduces the prayer. The connective is usually omitted in such cases.—νηῶν ἐν ἀγῶνι = ἐν νηῶν ἀγύρει (xxiv. 141): *In the gathering or arena of the ships*.—241. τῷ: *Therefore*.—ᾄμα πρόες: *Send with him, let honor attend him*.—242. ἦτορ ἐνὶ φρέσιν: *His heart within him*, lit. in his vitals, φρέσιν nearly in its physical sense. Cf. 481.—ὄφρα: *Until*.—243. καὶ οἶος: *Alone also as well as with me*.—ἐπίσθηται: *Will know*, subj. = a softened fut.—244. τότε: *Then only*.—245. μαίνονθ': Ind. pres. denoting matter of fact and customary action.—ἐγὼ περ: *Emphatically egotistic*. Cf. 83, 89 et al.

249. ἔκλυε: He heard him, but granted his petition only in part. Cf. Verg. Aen. xi. 794, 795: Audiit, et voti Phoebus succedere partem Mente dedit, partem volucres dispersit in auras. Prayers may be heard, and yet the petition be granted only in part or not at all.—251. Without a connective because explanatory of ἕτερον μὲν . . . ἕτερον δέ of the previous line.—254. ἀπέθηκε: *Laid it away*.—255, 256. So ix. 186 seqq. Achilles was found by the embassy inactive, but singing the praises of heroes to the lyre which he had taken from the spoils when he destroyed the city of Eetion.

Vv. 257–305. The Myrmidons now Pour out like a Nest of Wasps or Hornets and Drive Back the Trojans, and Patroclus Extinguishes the Fire in the Burning Ship.

259. σφήκες: Lat. *vespae*, Engl. *wasps*.—260. εἰνοδίους: *Living by the road-side*, as explained in the next line. Found only here.—ἐριδμαίνωσιν, found only here, is a causative of ἐριδαινέμεν, stir up to fight = *irritate*.—ἔθοντες, found only here and ix. 540, *as is their wont*, boy-like.—261. Rejected as spurious by ancient and modern critics because it is mere tautology, and because κερτομέοντες by etymology and usage means only to provoke (cut

to the heart) by words.—262 seqq. *Foolish children, for they bring a common evil upon many, and if a traveller come along (παρὰ κιών) and disturb them unintentionally, they then (δέ in a conclusion) with stout heart fly every one right forward.*—266. *With the heart and spirit of these wasps = like these* the Myrmidons at this time, κ. τ. λ. A justly admired simile drawn out into many picturesque details, which, as is often the case with Homer's similes, have no special application to this particular case, but illustrating vividly the fierceness and pertinacity with which the Myrmidons rushed on to victory or utter extinction.

271. τιμήσομεν = τιμήσωμεν: Subj. Cf. γνῶ, 273.—272. ἀγχείμαχοι: Not the predicate of θεράποντες, as Crusius makes it, but attributive, as in 248, and ἄριστοι is to be supplied as predicate from the previous line, *he is by far the bravest warrior at the ships of the Greeks, and his close-fighting followers are the bravest.* Cf. ii. 769, 770.—273, 274 aptly repeated from i. 411, 412.—274. ἄτην: *His folly and madness.* Cf. Agamemnon's confession of his acts of folly, ἐμὰς ἄτας, ix. 116 seq., and the personified Ἄτη, ix. 505 seqq., xix. 91 seqq. This speech of Patroclus sets in a beautiful light his loyalty and devotion to Achilles.—276. *And they fell in a mass upon the Trojans, ἐν . . . ἔπεσον*, lit. *fell in*, but used of a headlong rush upon troops or ships passim. Cf. xv. 624, and ἐν . . . ῥόονσαν above, 258.

279. *Himself and attendant*, Patroclus and Automedon, 219. Automedon is the charioteer of Patroclus.—281. ἐλπόμενοι: *Believing and fearing that A. had renounced his wrath and chosen friendship*, i. e. reconciliation to Agamemnon. See ἔλπομαι with the same construction after it, and in a similar sense, ix. 160.

284. ἀκόντισε, κ. τ. λ.: *Hurled* (lit. shot with) *his glittering spear.*—287. Πυραίχμην: Cf. ii. 848, where also we have the rest of this line, and the next, with variations.—290. μιν ἀμφὶ φόβηθεν: So Düntzer instead of the more common μιν ἀμφεφόβηθεν, or ἀμφιφόβηθεν, and I have followed his reading because of the strangeness of the compound ἀμφιφοβέομαι, especially followed by the acc.—294. *And so the ship was left there half-burned.* Cf. 123. ἡμιδαής an emphatic predicate, found only here.—296. ἀνά, *along*, different from παρά, which could mean *past*.

298. κινήση, *removes.*—στεροπηγέρετα, only here, instead of the usual νεφέληγέρετα to avoid the repetition of νεφέλη, and at the same time more appropriate to the connection, *the lightning-gatherer* scatters the cloud.—299. ἐκ . . . ἔφανεν, *shine out*, are

clearly seen. The reader will observe the prevailing use of the aorist, the *historical* tense in the similes of the Iliad. This is partly to make the illustration more vivid, as if *it* also were a *fact* which the poet has *seen*, partly a kind of gnomic aorist, and partly perhaps because the old second aorist gives us the root of the verb in its shortest and simplest form, and so in its most generic signification without distinction of time.

299–300 = viii. 557, 558, but more appropriate here than there, where it is bracketed.—300. *And so the boundless ether is broken up* (cleared up) *beneath the sky* (οὐρανόθεν . . . ὑπ-).—301 seq. *So the Greeks . . . recovered breath for a little while, but the battle did not cease* (lit. cessation of the battle did not come). The sudden clearing of the skies by a thunder shower illustrates admirably the sudden and marvellous relief and light and joy that came to the Greeks by the appearance of Patroclus, like the Thunderer himself, in their behalf, sweeping away the cloud of Trojans that hovered over them; and yet the poet, by way of anticipation, beautifully hints that the storm was not over—the clouds were to return after the rain.—303 seq. *For not by any means yet were the Trojans utterly routed and driven away from the ships.*

Vv. 306–418. The Battle Breaks up into Single Combats, in which each Grecian Hero Slays his Man. Hector Flees with his Followers, and Patroclus Slays Many Trojans. The Aristeia of Patroclus.

306 = xv. 328. Epic commonplace. κεδασθείσης = σκεδασθείσης, varied for the sake of the metre: *when the battle was dispersed*, i. e. broken up into single combats.—308. αὐτίκ' ἄρα in sense follows στρεφθέντος and precedes βάλε: *immediately* (just as soon as) *Areilycus had turned to flee then Patroclus hit him*.—311. Thoas, here the name of a Trojan, is the name of an Aetolian (Grecian) hero (ii. 638), and of the ruler of Lemnos (xiv. 230, xxiii. 745). Grecian and Trojan cities sometimes bear the same name, e. g. Pedasus, vi. 35; cf. ix. 152. Homer seems to conceive of the Trojans as kindred in race and language to the Greeks. It was the allies and auxiliaries that made the Trojan army such a medley of barbarous tongues (iv. 437, 438).—312. Thoas having exposed his chest Menelaus struck him right past his shield.—313. Φυλείδης: Meges (ii. 627, xiii. 692).—314. ἔφθη ὀρεξάμενος: *Anticipated the attack* (ἐφορμηθέντα) *of Amphiclus by reaching him in the upper part of his leg = hit him first*.—315. μυών, from μῦς, as musculus from mus, *muscle*; νεῦρα, *sinews*.

317. **Νεστορίδαι**: Antilochus and Thrasymedes, 321.—**ὁ μὲν** would regularly be followed by **ὁ δέ** in 321 appositive and distributive of **Νεστορίδαι**, but subject and object are changed by the intervening lines, and **τοῦ δέ** in 321 refers to Maris.—**οὔτας'**: *Struck or thrust*, usually with weapon in hand. So he is *met* by Maris, *spear in hand*, **αὐτοσχεδὰ δουρί**, 319.—322. **οὐδ' ἀφάμαρτεν**: Parenthetical, **ῥιμον** being acc. of specification with **ἔφθη ὀρεξάμενος**, *hit him first in the shoulder*.—323. **πρυμνὸν βραχίονα**: *The upper arm*. Cf. **πρυμνὸν σκέλος**, 314.—324. **μῶνων**: *The muscles*, sc. of the shoulder. Cf. iv. 503, 504.—325. Epic commonplaces brought together with slight variation.—326. *Thus they both* (brothers; cf. 320) *slain by two brothers*.—328. **ἄκοντισταί**, only here, for the usual **αἰχμηταί**, *lancers, sons of Amisodarus*, a Lycian, as appears from his sons being friends and followers of Sarpedon, leader of the Lycians (ii. 876).—**Χίμαιραν**, with the same epithet **ἄμαιμακέτην**, in vi. 179, and there also expressly referred to Lycia.—331. **βλαφθέντα**: *Entangled, overpowered in the press*.—333, 334 = v. 82, 83; xx. 476, 477. Epic commonplace.

335. **συνέδραμον**: *Encountered each other*.—338. **καυλόν**: *The hilt of the sword*; possibly = **φάλον**, *the knob of the helmet*, as the sword of Menelaus was broken about the **κόρυθος φάλον** of Paris (iii. 362).—340. **ἔσχεθε**: Intrans., as we might say, *the skin alone held*.

343. *Pierced him as he was about to mount his chariot*, the horses often, and very naturally, put for the two-wheeled war chariot.—344. **κατά**, as in 123.—346. **ἀντικρὺ . . . ἐξεπέρησεν**: *Passed right through and came out under the brain beneath*.—349. **τό**: Sc. **αἷμα**, and the blood gushed through his mouth and nostrils, lit. gaping he made it gush up through his mouth and down through his nostrils. These minute and almost anatomical details, though characteristic of Homer's battle scenes, are disgusting when rendered too literally.

351. **ἄρ'** resumptive and transitional.—352. **ἐπέχραον**, aorist in a simile, cf. 299; accompanied, however, below, 355, by a present, **διαρπάζουσιν**, to express a continued action. We have to express them both by the present; they *fall upon* them suddenly . . . and they go on *seizing and carrying them away*.—353–355. *Ravenous, seizing them out from the flock which in the mountains have become separated by the carelessness of the shepherd; and they, the wolves, seeing them thus scattered, soon carry them off, having no power of resistance*. **διέτμαγεν** is not gnomic, but preliminary, the sep-

aration of the sheep being preliminary to their attack and seizure by the wolves.—357. *And they bethought themselves of*, i. e. *betook themselves to ill-sounding flight, and forgot impetuous valor*, i. e. ceased even to think of it.—357. The student will observe how Homer's epithets are part and parcel of the things: all *flight* in battle is *ill-sounding*, resounding with the shouts of the pursuers and the cries of the pursued, and all *valor* is *impetuous*; so also of persons: Menelaus is Ἀρηϊφίλος Μενέλαος and Paris is Ἀλέξανδρος θεοειδής quite irrespective of the context.

358. Αἶας ὁ μέγας, the son of Telamon, as distinguished from Ajax the swift, the son of Oileus, 330.—359. ἔειπ': *Was always eager*.—361. σκέπτετ': *Was watching*, and thus protecting himself against.—362, 363. *He was already, to be sure, becoming conscious of the turn in the tide of battle, but even so he continued to stand his ground and endeavored to save his trusty comrades*. The use of the imperfect is significant all through this passage. For the different interpretations of ἐτεραλκεία, see the Lexicons.

365. αἰθέρος ἐκ δίης: Out of the sacred ether = *out of and after a clear sky*.—τείνη: Spreads = *raises*.—366. τῶν, of the Trojans, limiting ἰαχὴ τε φόβος τε.—ἐκ νηῶν: *Out from the ships*, parallel to αἰθέρος ἐκ δίης.—367. *And in disorder they crossed again the trench*. Cf. 369. οὐ κατὰ μοῖραν = ἀκόσμως: Cf. xii. 225: οὐ κόσμῳ. Koch.—368. σὺν τεύχεσι: *With his armor* safe, but not his followers, whom he left behind in the ditch.—371. ἄξαντ': Dual with reference to the span of horses attached to each chariot.—ἐν πρώτῳ ῥυμῷ: *At the extremity of the pole*, which, being slender, was peculiarly liable to break. Cf. vi. 40.—ἀνάκτων: *Their masters*.—λίπον here opposed to ἔκφερον of Hector's horses above = *left behind them*.

374. ἄελλα: *The eddying dust* (cf. iii. 13). *And high under the clouds spread the eddying dust*.—378. *There, I say, he guided his horses with loud shouts*.—379. ἀνεκυμβαλίσσον: *Were overturned with rattling noise*, like the clash of cymbals. Observe the imp., the men were continually falling under the axles, and one after another the chariots were overturned.

381 is omitted in the best MSS. It is found again 867, where it belongs.—382. *And upon Hector his spirit impelled him*. κέκλετο: Aor., from root κελ, to urge.—383. ἔειπε: Cf. 359.—τόν: Sc. Hector.—ἔκφερον: Cf. note on 371.

384. κελαινή: Al. κελαινῇ dat. agreeing with λαίλαπι. So Cru-

sus and Koch. — βέβριθε, *is inundated*, from βαρύς, heavy. — 385. ὀπωρινῷ: *In late summer*. — 386 seqq. is very interesting for its ethical doctrine, sc. that storms and floods are from Zeus for the punishment of wicked men (cf. Gen. vi. 5 seqq., Psa. cvii. 34), especially unjust judges, *who by might* (not right) *in the agora judge unrighteous* (lit. crooked — so wrong = wrung, and perverted = twisted) *judgments, and drive out justice, not fearing the vengeance of the gods*. Compare the formula of indictment in the common law: "Not having the fear of God before their eyes." — 389. τῶν: *These wicked men's streams*, i. e. the streams in their fields, *are all swollen as they run*. So Crusius and La Roche. Others refer τῶν ad sensum to ὕδωρ, 385. — 390. *And many hillsides gullies then cleave asunder*. — 392. ἐπὶ κάρ: *Rushing headlong from the mountains*. — μινύθει, intrans., *are minished*, i. e. wasted. — 393. The foregoing simile is intended to illustrate especially the running and the snorting of the horses in their flight. The details only serve to finish the picture. Zeus is in the background both of the storm and the rout. The same is true of the simile 297–302 above, and, indeed, of not a few of the grandest similes of the Iliad.

394. ἐπέκερσε: *When he had cut up* (broken up) *the front ranks, he forced them back again towards the ships*. ἀπέκερσε, *cut off*, is suggested as an amendment by some editors.

397. Bracketed by Faesi-Franke and Ameis-Hentze as an interpolation added to explain μεσηγύ of the previous line, which, however, is sufficiently intelligible without the interpolation from the νῆας and πόλῃος, which precede. The space over which Patroclus was pursuing and slaughtering the Trojans is manifestly that between the *lofty wall* of the city and the *ships* and camp of the Greeks. Perhaps *the river* (Scamander) may be added as an intermediate station, where he would, of course, slay many (compare Achilles' separation and slaughter of the Trojans at the river, xxi. 1 seqq.), and so the line may be genuine.

400 = 312. Such verses are repeated as a sort of refrain. — 401 seqq. ὁ δέ, Patroclus; ὁ μὲν, Hector; ὁ δέ, 404, Patroclus again. — 402. δεύτερον opposed to πρῶτον, 399. Patroclus *first hit* Pronous with a missile, βάλε: *in the second place he attacked*, (ὀρμηθεὶς) Thestor . . . and, with spear in hand, *pierced him* (νύξε) *in the jaw*. — 403. ἀλείς: *Crouching*. — ἐκ . . . φρένας: *For he was frightened out of his senses*. — 406. *And taking hold by the spear*

(still sticking in his jaw), *he dragged him over the chariot-rim.*—407. *ἱερὸν ἰχθύν*: Supply *ἔλκε* from the previous line. Some explain *ἱερὸν* = *huge*; others *sacred* to Poseidon, or the gift of the gods, etc.—408. *χαλκῷ* is, of course, the *hook* made of copper or bronze, as utensils generally were in the Homeric age.—409. *κεχηνότα*: *With mouth wide open.* like the fish. The illustration is apt in every particular.

412. *ἄνδιχα*: *And it was also split in two.*—415 seqq. The number and the names of the slain Lycians are arbitrary, cf. viii. 274 seqq. An Erymas fell also, 345; an Achaean Echius, xv. 339; the Heraclid Tlepolemus, v. 655. Düntzer. The patronymic *Δαμαστορίδην* seems to be added to distinguish this Tlepolemus from the Heraclid of Rhodes (ii. 653, v. 628 seqq.), who was doubtless an historical or traditional personage. The catalogue of Lycians slain here prepares the way for the intervention and death of their leader, Sarpedon.

Vv. 419–507. Sarpedon Rallies the Lycians and Meets Patroclus, Falls by his Spear, and Calls upon Glaucus to Avenge his Death.

419. *ἀμिटροχίτωνας*: *Wearing coat of mail without girdle, or with girdle,* according as the initial *α* is negative or copulative. *μίτρη* is a plated girdle and *χιτών* a coat of mail in Homer.—421. *καθαπτόμενος*: *With reproving words.*—422. *ἔστε*: Impr., though some take it as a sarcastic question or exclamation.—424. *ὅστις ὅδε*: *Who this man is that is so mighty.* 424–425 = v. 175–176.

427. Patroclus is in his chariot, 380, on the ground apparently, 404 and 411, and yet here he dismounts without any intervening mention of these changes. Such discrepancies in a poet will trouble only the minute critics.

430 seqq. Here, again, small critics are troubled because Herê, the last time they heard of her, had gone from Mt. Ida to Olympus (xv. 79 seqq.), and now (though we are not told where the scene is laid) here she is back again, apparently on Mt. Ida, without any explanation as to how she got there! In answer, if answer were needful, it were perhaps enough to say that that is not the most inexplicable thing in the character and conduct of the goddess. Just such a discussion between Zeus and Athene precedes the death of Hector, xxii. 167 seqq.—431. *τοὺς ἰδών*: *Seeing them* thus rushing to the mortal conflict.—*ἔλέησε*: *Was*

moved with compassion for his favorite son Sarpedon, as the following context shows. So ἐλέησε stands without any object, vi. 484.

433. ὅτε, al. ὃ τε, ὃ being taken as = ὅτι, cf. 120. But ὅτε can be both temporal and causal.—436. ἀπό: *Away from*, after ἀναρπάξας.

440–443 = xxii. 178–181, where they are put into the mouth of Athene in answer to the suggestion of Zeus in regard to saving Hector. Herê here recognizes the power which Zeus claims above, 435–438, to save from death a man not only doomed to die, 441, but fated to die by the hand of *Patroclus*, 434. The apparent contradiction by which Zeus is represented sometimes as superior and sometimes as subject to fate is reconciled in the fact that fate itself is the allotment of Zeus and the gods, as is implied in the expressions Διὸς αἶσα, δαίμονος αἶσα, μοῖρα θεοῦ, μοῖρα θεῶν (and, indeed, in the very words αἶσα and μοῖρα), which so often occur in the *Iliad* and *Odyssey*. See *Theol. of Gr. Poets*, p. 157. So the abstract possibility of men's contravening or transcending the fates is implied in the use of ὑπέρμορα, ὑπὲρ μοῖραν, παρὰ μοῖραν in such passages as ii. 155, xx. 336, *Od.* xiv. 509, etc., although, in fact, they never do.—442. ἄψ: *Back again*, denoting the reversal of the decree of fate.—δυσηχέος, epithet of πόλεμος (ii. 686, vii. 376) and of θάνατος, but especially in battle = *doleful*, lit. of *doleful sound*.

448 seq., e. g. Achilles and two of his captains (173 seqq.), Aeneas (xx. 105), Ascalaphus and Ialmenus (ii. 512), besides any number of grandsons, great-grandsons, etc., of the gods. See note on 172 above.—449. τοῖσιν: Sc. the immortals, *in whom you will excite dire resentment*, by your partiality for your own sons.—453. ψυχή, properly the *breath of life*; αἰών, *lifetime*.—454. πέμπειν: Inf. for imper. (cf. 89). Death and sleep are twin brothers and swift bearers, 681, 682; hence the office here jointly assigned them. The conception is so beautiful and so fit that the prince of poets might well impute it to the queen of the gods.—455. εἰσόκε = εἰς ὃ κε, and so it is printed in most of the editions.—457. στήλη, the tombstone surmounting the tomb or mound, is often alluded to. Cf. xi. 371, xvii. 434—τὸ γὰρ γέρας, κ. τ. λ.: Epic commonplace (cf. xxiii. 9). γέρας is used yet more frequently of the honor due to the gods (cf. iv. 49).

458 = iv. 68.—459. ψιάδας, only here, *drops of blood* in honor and as an omen of the bloody death of his son. So xi. 53 Zeus sends down from above dewdrops stained with blood, because

he was that day to hurry away many heroes to Hades.—460. **τόν οἱ**: *That son of his whom.* οἱ, ethical dative.—461. **Τροίη** is the country, hence the epithet **ἐριβόλακι**: the city is Ἴλιος.

462 = iii. 15 et passim.—465. **νείαιραν**: *In the lower (nether) part of the stomach.* Cf. v. 539.—466. **αὐτοῦ μέν**: *Missed himself indeed*, sc. Patroclus, but hit the horse.—467. **δεύτερος**: *In the second place*, i. e. after Patroclus. Cf. iii. 49. See 402 above, where **δεύτερον** is used differently.—**Πήδασον**, the mortal horse at the side of the immortal steeds of Achilles, 152 seqq.—**οὔτασεν**: *Struck* usually with spear in hand, 317, but here with a missile, since he missed Patroclus and hit his horse.—469. **μακών**: Aor. of **μηκάομαι**, onomatopoeitic, properly = bleat; also, as here, of wounded animals, of a man, only Od. xviii. 98.

470. *And the other two, immortal horses, pulled apart, and the yoke creaked under the strain.*—**κρίκε** onomatopoeitic.—471. **σύγ-χυτ'**: *Became entangled* (confused).—**παρήγορος**: 152.—472. *Of this trouble indeed Automedon made* (found for himself) *an end*, sc. by cutting the side horse from his fastenings, as described in the next line, which, being explanatory, has no connective.—474. **οὐδ' ἐμάτησεν** = *without delay*, a co-ordinate clause, as often in Homer, instead of a subordinate or limiting one.—475. **ἰθύν-θήτην**: Straightened themselves, that is, *placed themselves in line*. Autenrieth.—**ἐν ῥυτῆρσι, κ. τ. λ.**, usually rendered, *stretched away in the traces*, but in better accordance with the connection and with the trappings of the ancient war-chariot, *ran between* (lit. *in or within*) *the reins*, now disentangled and straightened. See Autenrieth ad verbum.—**τάνυσθεν**: Cf. 375.

476. **τῷ**: Patroclus and Sarpedon.—**αὖτις**: *Afresh*, a renewal of the fight after the horses were straightened out, and the first line of the description is a repetition of 466 above, and the next three (478–480) are a repetition of v. 16–18, with the name of Patroclus substituted for that of Diomed (Τυδεΐδης).—481. *Where you know the vitals are closed about* (enclose) *the thickly wrapped heart.*—**φρένες**, etymologically = Lat. *renes*, Engl. *reins*, is here used in the strictly physical sense, as also 504, cf. at 242. For the spiritual sense, cf. 83.—**ἔρχαται**, perf. pass. 3d pl. from ἔργω.—**ἄδινόν**, older editions **ἀδινόν**: most of the recent editions aspirate the word and render *thick, compact*, but some, *throbbing*.

482–486. Observe, again, the aor. in this simile and that which immediately follows.—484. **νήϊον εἶναι** = *for ship-timber.*—486. **δεδραγμένος**: *Clutching.*

487. ἀγέληφι: Dat. after μετελθών, *coming 'mid the herd*.—
 488. ἐν . . . βόεσσιν limits ἔπεφνε, *kills a bull . . . among the trailing-footed cattle*.—490. ὑπὸ Πατρόκλῳ limits κτεινόμενος.—
 491. μενέαινε: *He was indignant*, parallel to στενάχων in the illustration, or, as some prefer, he was still fierce, even in his fall. These two similes illustrate different points in the death of Sarpedon—the first the grandeur of his fall; the second the intensity of his spirit, which is seen also in the speech that follows.

492–501. Glaucus, son of Hippolochus, was joint leader with Sarpedon of the Lycians (ii. 876); and his name and that of the Λύκιοι themselves, and Φοῖβος, who was born in Lycia, and perhaps Σαρπηδών also (the creeping dawn), are all associated with *light* and the *sun-god*. But they are not for that reason all to be resolved into *myths* of the sun, as a certain school of interpreters would fain do.—492. πέπον: Here a term of endearment, *Glaucus dear*; sometimes of reproach, e. g. ii. 235. These tender passages between Glaucus and Sarpedon should be read in connection with those in the sixth book, in which Glaucus describes his home and country, his lineage and relationship to Sarpedon (vi. 118 seqq., especially 199), although the two books, the sixth and the sixteenth, belong the latter to the Achilleid, so called, and the former to the Iliad proper, which Geddes ascribes to different authors.—πολεμιστά: *Warrior*, emphatically.—494. ἐλδέσθω: *Let war now be your desire and delight*.—εἰ θεός ἐσσι: Cf. 422.—496. Σαρπηδόνης: Pathetic instead of ἐμεῦ = *your Sarpedon*. ἐμεῦ also, in the next line, is emphatic.—498 seq. very emphatic and intense: *for I shall be to you a disgrace and reproach through all time perpetually*. It is not death that he fears, but dishonor to himself and his friend and comrade if his armor should fall finally into the hands of the enemy.—500. νεῶν ἐν ἁγῶνι: See Autenrieth, Lex.

502. τέλος θανάτοιο: *Death, which is the end of all*, genitive = an appositive.—503. The eyes and nostrils are specified, because the closing of the eyes and ceasing to breathe are the palpable signs of death.—504. *And the vitals* (or diaphragm) *followed with it*, sc. the spear.—506. αὐτοῦ: Local gen., *there on the very spot* where Sarpedon fell. *And the Myrmidons held the snorting horses* (of Sarpedon) *right there, though they were eager to flee when the chariot was forsaken* (bereft) *of their masters, Sarpedon and Thrasymelus, both slain by Patroclus*.

Vv. 508-637. Glaucus, Healed of his Wound by Apollo, Hastens with Hector and the Bravest of the Trojans to Rescue the Body of Sarpedon, and a Fierce Battle Ensues.

509. Glaucus had been wounded in the arm by an arrow from the bow of Teucer (xii. 387 seqq.), and compelled to withdraw from the fight. The distress of Sarpedon when Glaucus was wounded and retired is expressed in language similar and parallel to that in which the grief of Glaucus at the death of Sarpedon is expressed here, though it is, of course, less intense. xii. 392: Σαρπήδοντι δ' ἄχος γένετο, κ. τ. λ.—ὄτ' = ὅτι: Some editions read ὁ τ', in the same sense. Cf. 54.—510. He pressed his wounded arm to relieve the pain.—511. ἔλκος, κ. τ. λ.: *The wound you know which Teucer had inflicted upon him with an arrow as he assailed the lofty wall.* Cf. xii. 388.—βάλειν takes a cognate acc., viz., ὅ = ἔλκος, together with its usual acc. of the person wounded, μίν. So v. 361.—512. ἀρήν, from ἀρή, *destruction*. Clause repeated with slight variation from xii. 334.—513. He prays to Apollo as the god of Lycia, 490.

514. πού: Who *methinks* art present not only in Lycia, but also in Troy, expressing modestly, not confidently, his belief in the wider presence of the god of his country and his people.—δήμω: Territorial = land.—515. ἀκούειν with the dat., *listen to*; usually with the gen.—πάντος, lit. *every whither*, is used with reference to the motion here implied in ἀκούειν = come and hear.—517. ἀμφὶ . . . ἐλήλαται: *Is pierced through.*—519. βαρύθει: *Is weighed down (is pained) by it (the wound).* Cf. Lat. *gravescit* and Engl. *grieved*, all from the same root.—520. ἔμπεδον, *firm*; so 107: ἔμπεδον . . . ἔχων σάκος.—521. ὤριστος = ὁ ἄριστος.—522. οὐδ', emphatic, *not even his own son.*—523. πέρ: *At all events, whatever others may do.*

529. τέρσηνε, usually intransitive as above, 519, is here transitive.—530 = i. 333 and viii. 446, with the change only of the last verb.—ἔγνω = *was conscious* from what he felt within him.—531. εὐξαμένοιο, gen. after ἤκουσε, although preceded by οἱ dat. for gen.—534. μετά: Towards or in quest of, as explained by ἐπί in 535 and illustrated by μετ' Αἰνείαν, κ. τ. λ., in 536.

538. λελασμένος εἰς: *Thou hast forgotten*; a periphrastic perf. So λελασμένος ἔπλεν, xxiii. 69; πεφυγμένον γενέσθαι, xxii. 219. Pratt and Leaf.—542. Sarpedon was civil as well as military ruler of Lycia.—545. ἀπό, *off*, adverb.—546. Δαναῶν, gen. of

cause. — ὄσσοι = ὅτι τόσσοι, *angry on account of the Greeks, because so many of them were destroyed.*

548. κατὰ κρῆθεν, lit. *from head down*, sc. *to foot* = *through and through*. Al. κατ' ἄκρηθεν and κατάκρηθεν. Cf. κατ' ἄκρης, xiii. 772.

— 549. ἄσχετον, *intolerable in degree*; οὐκ ἐπιεικτόν, *unceasing in duration*—always with οὐκ.—551. *And among them he himself was the bravest in the fight.*—αὐτός emphatic: besides the great number of his troops, he was distinguished for his personal bravery. Cf. 292.—554. λάσιον κῆρ: *The stout* (lit. *shaggy*) *heart of Patroclus* = *the stout-hearted Patroclus himself*, but with emphasis and veneration. Compare i. 189, said of Achilles.

557. *As brave as heretofore ye were wont to be or even braver.*—

558. κείται . . . Σαρπηδών: Cf. 541.—πρῶτος ἐσήλατο: The same thing is asserted in the same words of Hector (xii. 438). Sarpedon was the first to assail and mount the wall, but he was repulsed (xii. 290–435), till Hector, with the special aid of Zeus, rallied them, and first penetrated into the camp.—559. εἰ, perhaps, originally denoted a wish, as our *if* is an old imperative = *give, give*, and so Homer may have used it in this sense without any thought of the ellipsis by which this use is commonly explained.—560. τιν': *Many a one*, as often in the Iliad.—561. αὐτοῦ emphatic, *defending their leader himself*. Compare the αὐτὸς ἔφη, *ipse dixit*, of the disciples of Pythagoras.

565. *They joined battle about the body of the slain.*—568. *That there might be a deadly battle-struggle over his beloved son*, since his honor would be in proportion to the number slain in the struggle for his body.—μάχης . . . πόνος: Cf. φυλόπιδος . . . ἔργον, 208. πόνος alone is used for the toil of battle, 651, 726 et al. The repetition of ὁλοός adds intensity to the description.

570. οὔτι κάκιστος litotes for ὀριστος.—572. Βουδεῖω: There were many cities bearing this name; probably this is a city in Mænesia or Phthiotis. Crusius.—573. ἀνεψιόν, *cousin*, same root as Lat. nepos and Engl. nephew.—ἐξενάριξας: See note 192.—574. ἰκέτευσε: *Came as a suppliant*, allied to ἰκνέομαι. So in English supplication is coming to or before God.—ἐς: *To his house*, where he was hospitably received, like Phoenix (ix. 480).—575. πέμπον: Cf. ix. 439.—576. εὐπωλον: *Rich in steeds*. The Troad now abounds in horses, though in the excavations at Kissarlik no remains of the horse were found. Schliemann, Ilios, pp. 111, 711.—578–580 = 412–414 above.—581. ἐτάριοιο, gen. of cause.—582. ἴρηκι, so called, according to some, from ἱερός,

sacred, because the *hawk*, like other birds of prey, was a bird of augury; called also *κίρκος* (xxii. 139), because the hawk flies in a circle.—584. *ἰθὺς*: *Right at*.—*Πατρόκλεις*: Apostrophe again (cf. 20), but the third person is resumed at *ἔβαλε*, 586.—587. *ῥήξεν ἀπό*: *Broke off* (*ἀπό*, adv., cf. xv. 537) *the tendons of this*, sc. the neck. Cf. x. 456, where the dual, *τένοντε*, is used of the two principal tendons or sinews of the neck.—589. *A spear's cast*, or a stone's throw, is often a measure of distance in the *Iliad*, e. g. xv. 359, iii. 12. Here the illustration is drawn out into those picturesque details of which the poet is so fond in his similes.—*αἰγανέης*, usually a light spear, used in the chase or the games (ii. 774).—590. *πειρώμενος*: Making trial of his strength. Cf. xv. 359: *σθένεος πειρώμενος*.—591. *ὑπό*: *In the presence or under the pressure of the enemy*.

593. *πρῶτος . . . ἐτράπετ'*: He was the *first to turn himself* after the falling back, 588, and slay one of the Greeks.—595. *Ἑλλάδι*: The primitive Hellas of northern Greece. Cf. 234.—598. *στρεφθεῖς* repeats and explains *ἐτράπετ'*.—599. *δούπησεν* is an onomatopoeic word expressive of the dull heavy sound of the body falling like a dead weight or the *dumping* of a load of earth.—600. *ὥς = ὅτι οὕτως*, *because a brave man had thus fallen*.—601. *They rallied about him* (Glaucus) *in thronging masses*.—602. *μένος, κ. τ. λ.*: *They pressed on vigorously* (lit. bore their strength right on) *against them*.

604. *ὅς . . . ἐτέτυκτο*: *Who was* (lit. had been made) *priest of Idæan Zeus*, i. e. in the temple or shrine of Zeus on Mt. Ida. Cf. *Δωδωναίῃ*, 233. In viii. 48 seqq. Zeus drives to Mt. Ida to direct the events of the war, and stops at Gargarum, the highest peak of Ida, where he has a *τέμενος βωμός τε θυήεις*. Cf. iii. 276, xxiv. 308: *Ζεῦ πάτερ, Ἰδῆθεν μεδέων*. It is not the son, Laogonus, but the father, Onetor, that is priest of Idæan Zeus, and the priest does not go to the war, but his son goes, and is here killed.—605 is repeated from v. 78 except the first word.—607. *ῥῆκετο*, *was gone*, very expressive.—609. *ὑπασπίδια προβιβάντος*: *As he was advancing under cover of his shield*, war technic of the *Iliad*. Cf. xiii. 158, 807. So also 610–613; cf. xiii. 184, 443, 444, and repeated xvii. 526–529.—611. *ἐξόπιθεν*: *Behind him*.—612. *ἐπί*, adv., *and the butt-end of the spear quivered too*.—613. *And there at length it spent its force*, lit. the fierce Ares relaxed its force.—614, 615. A stale repetition of the preceding, and wanting in the best MSS.

616. Such colloquy and repartee as this between Aeneas and

Meriones was not unfrequent between the knights in the battles of the Middle Ages.—617. ὀρχηστήν: A burlesque on the agility of Meriones in dodging: *my spear would soon have put a stop to all your dancing*, lit. stopped you with all your agility in dancing. There is perhaps an allusion here to the Pyrrhic dance, which was said to be an invention of Meriones's countrymen, the Cretans.—623. In scornful response to Aeneas's εἰ σ' ἔβαλόν περ. I also, *if I could only just hit you square*. μέσον, lit. *in the middle of your body*. τυχών is here rendered by an adverb.—625 = v. 654, xi. 445. κλυτοπόλῳ: The horses of Hades are famous for the swiftness with which they hurry mortals to the abode of the dead. So Death is represented as a *swift escort* of the dead, 681.

628. ὦ πέπον: Cf. 492.—629. πάρος, κ. τ. λ.: *The earth will cover many a one first*, sc. before the Trojans will relinquish the defence of their dead comrade.—630. *The issue of war is in strength of arms, but the time for talk* (lit. the success of words) *is in the council-chamber*. τέλος must be supplied to ἐπέων by a sort of zeugma; the antithesis would be more correct if the second clause were ἔπεσιν δ' ἐνὶ βουλῇς. The sense, however, is practically clear and vigorous, which is all the poet wants. Pratt and Leaf.—631. *Therefore you ought not at all to multiply words* (increase talk).

633. τῶν is repeated in 635 as gen. after δοῦπος.—ὄρωρεν: Al. ὀρώρη and ὀρώρει.—636. ῥινοῦ and βοῶν both mean oxhides, and thus denote shields of different kinds. ῥινοῦ perhaps includes helmets and other things made of leather. So La Roche. Autenreith renders: *the thud of bronze, of leather, and of oxhide shields*.—637. νυσσομένων: *Piercing each other*; it agrees with τῶν, and is reciprocal instead of reflexive.

Vv. 638–684. The Body of Sarpedon, Scarcely Recognizable, Lies Covered with Blood and Dust; Apollo, at the Command of Zeus, Removes it, and Sends it to Lycia for Burial.

One of those touching episodes by which the poet not unfrequently interrupts and relieves the conflict and carnage of battle.

638. φράδμων περ: *However discerning*.—640. εἵλυτο διαμπερές: *Completely covered* (lit. rolled, Lat. volvo).—641. οἱ: The combatants on both sides.—ὄμίλεον, imperf., *were swarming*.—μυῖαι and βρομέωσι both seem to be onomatopoeic words naturally

significant of the *hum* and *swarm* of the fly.—642. σταθμῶ: The cattle stall or fold.—643 = ii. 471.—644. ἄρα, resumptive.

646. κατ' αὐτούς: *Down upon the combatants themselves*: in detail in contradistinction from the general view of the previous line.—ῥα imperf. with aug. omitted.—648. ἤδη, *at once*, opposed to ἔτι, 651.—καὶ κεῖνον: *Him also*, as well as Sarpedon.—653. ὄφρα with its clause explains ὧδε and constitutes the subject of δοάσ-σατο, where you would expect the inf. In the modern Greek ἵνα with the subj. has superseded the inf.

657. ἔτραπε: *Turned*, sc. his horses, *to flee* (cf. viii. 157). So ἔχει is often used without an object, the horses and chariot being understood.—658. γνῶ, κ. τ. λ.: *For he was conscious of the sacred balance of Zeus*, sc. that the scales (of the will and favor of Zeus) had turned against the Trojans.—659. οὐδέ, *not even*.—660. ἐπεὶ: *Because they saw their prince* (Sarpedon) *stricken to the heart* (bereft of life).—661. ἀγύρει: *In the crowd or multitude of the dead*.—662. *For many had fallen* (aor. in plupf. sense) *over him when Zeus strained* (intensified) *the fierce strife*.

667. *Come now, dear Phoebus, if you please, wash away the dark blood from Sarpedon going beyond the range of missiles*. κάθηρον takes (here only) two acc. after the analogy of verbs of *taking away*, and seems to refer only to the *removal* of the mass of blood and dust in which the body lay (639), to be followed by bearing it to the river, and there performing the ceremony of bathing, anointing, and dressing for the burial.—668. ἐλθὼν ἐκ βελέων as explained by ἐκ βελέων . . . αἰέρας, 678 = *go bearing Sarpedon beyond the range of missiles*.—671. *And send it with swift bearers* (senders) *to bear it*, viz. *Sleep and Death, twin brothers*. Cf. 454–457 above. πέμπε, pres. imper., denotes a continued action, thus differing from the aorists that precede.

676–683. The Lycians occupy a conspicuous place in the Iliad as the most powerful of the allies of the Trojans, sustaining also most intimate relations with the Greeks from the earliest times (cf. vi. 150 seqq., 216 seqq.), and the favorites of Zeus and his sons, Apollo and Sarpedon, the latter of whom is here borne with great pains to an honorable burial-place in Lycia. And in the historic age they constituted a very interesting confederacy of free cities till Lycia became a Roman province under the Emperor Claudius. The death of Sarpedon, leader of the Lycians and son of Zeus, by the hand of Patroclus, his burial with super-human honors, and the interposition of Apollo at the command

of Zeus, all shed lustre on Patroclus and prepare the way for his slaying by Hector, as Hector's slaying of Patroclus leads on and illustrates the death of Hector by the hand of Achilles.

Vv. 684-711. Forgetful of Achilles' Charge, Patroclus Presses on to the Walls of the City, and is Intent on Taking them by Storm, but is Repulsed by Apollo.

684-691. After giving his orders to his charioteer (perhaps literally to the horses also, as of divine pedigree, and so of extraordinary intelligence), Patroclus pursued the Trojans and Lycians on foot.—685. μέγ' ἀάσθη: *He was greatly infatuated*. Cf. ix. 116, the confession of Agamemnon (ἀασάμην), and ix. 537, the folly and blindness of Oeneus (ἀάσατο δὲ μέγα θυμῷ). The word denotes a kind of supernatural blindness and madness, which could be explained only by the supposition of a goddess Ἄτη, whose office it was to blind and befool men and gods (ix. 205 seqq., xix. 91 seqq.).—686. νήπιος: *Foolish one* (lit. child) (ii. 873, vi. 400).—ἔπος Πηληϊάδαο: *The charge*, 87 seqq.—688. νόος: *The mind and will*.—689, 690. Omitted in some of the best MSS. Found again xvii. 177, 178, where they are more suitable.—καί: *Even*.—ὅτε δ' αὐτός: *Even when he himself may have stirred him up to the fight*, as in the case of Patroclus (cf. 693 below). Αἱ. ὅτε correlative to ὅστε, as in xvii. 178 = *and on the other hand sometimes stirs him up to fight*, so Koch and Ameis-Hentze; but that would require the ind. ἐποτρύνει, as in xxii. 178.—691. καὶ τότε: *At this time also*, as always, correlative to αἰεί, 688.

692. Cf. xi. 299 et passim; also note on 112.—693. Πατρόκλεις: Cf. 20.—θεοί here takes the place of Zeus, 688.—694. We have a similar catalogue of names in answer to the same question at xi. 301 seqq. They are, for the most part, unknown persons.—697. φύγαδε, as if a verb of motion had preceded = *bethought themselves and took to flight*.

698-711 were rejected by Lachmann, and Pratt and Leaf say "not without reason, for the context seems to know nothing of any such imminent danger to the city, and Hector's attitude of hesitation in 712-714 appears quite inconsistent with it." But there is no MSS. authority for the omission of these lines, and a little poetical exaggeration in honor of Patroclus's prowess is quite in place here and prepares the way for the intervention of Apollo (cf. xx. 30 of Achilles).—698. ὑψίπυλον Τροίην: Τροίη is more frequently used of the country = the Troad, and Ἴλιος of

the city. *ὑψίπυλον*, an epithet of *Θήβη* (vi. 416), is applied to Troy only here, though the height of its wall (cf. 702), as well as its elevated situation, is often alluded to, and both correspond with the "fortress-height" laid bare by Schliemann at Hissarlik. — 699. *ὑπό* is explained by the passive sense implied in *ἔλον*. — *περιπρό*: Crusius and La Roche read *περὶ πρό*. The sense is the same = *around and onward*. — 702. *τρίς . . . τρίς*: Cf. v. 436, 437, vi. 435, xxi. 176, 177. The number three appears to have become already a sacred number in the time of Homer, who frequently uses it to express a several times repeated act. See Crusius in loco. — *ἐπ' . . . βῆ* = *mounted, or gained a footing on*. Cf. xii. 444. — *ἀγκῶνος*: A corner or *bastion*, sc. the tower on which Apollo stood, 700, and from which he thrust him back. — 705, 706 = v. 438, 439 with variations. — 709. *οὐδ' ὑπ' Ἀχιλλῆος*: *And not even by Achilles*. Troy was destined to fall by wisdom, not by valor; not by the prowess of Achilles, but by the wiles of Ulysses. — *ὄσπερ . . . ἀμείνων*, said of Achilles by Agamemnon (vii. 114), and of Patroclus by Achilles (xxi. 107).

Vv. 712-782. Hector, Incited by Apollo, Hurries to Meet Patroclus, and Patroclus Slays Hector's Charioteer, Cebriones, whose Body, after a Fierce Conflict, is Borne away by the Greeks.

712. *Σκαιῇσι πύλῃσι*: *The western gate*, which looked down upon the plain and the field of battle (cf. iii. 146 seqq.). *σκαῖός* = Lat. *scaevus*, *left*, whence *Scaevola*, the *left-handed* man. The left hand was the *west*, because, in observing the auspices, the Greeks looked towards the north. So in the Semitic as well as the Indo-European languages *the left* often = *the west*. Dr. Schliemann might well be struck with the remarkable correspondence of the tower and double gate, which was the only entrance of Hissarlik, with the Scaean gates and tower of Homer's Ilios. — 713. *δίξε*: From *δῖς* as *dubitabat* and doubled from *duo* = *he was debating*. — 717. *Ἀσίῳ*: Another Asius, the son of Hyrtacus, is mentioned (xiii. 384). — 718. Homer makes Hecuba the daughter of Dymas, a Phrygian prince; Euripides calls her the daughter of Kisseus.

723. *Τῷ (τῷ) to your sorrow* (in dreadful plight) *would you withdraw from the battle*. — 724. *ἔφεπε*: *Drive your horses against Patroclus*.

726. *πόνον*: Cf. 568. — 727. Cebriones was Hector's brother. Two of Hector's charioteers were killed in succession by Teucer

(viii. 120, 312), and then he bade his brother take the reins (viii. 318); accordingly we find him now acting as Hector's charioteer—one of many links which connect the books of the so-called Achilleid with those added, according to the critics, to make up the Iliad.

733. ἀφ' ἵππων: Horses put for the two-wheeled *chariot*, as usual.—735. περὶ χεῖρ ἐκάλυψεν: *Which his hand covered around*, i. e. as large as he could grasp.—736. ἐρεισάμενος: *Planting himself firmly*. Cf. xii. 457, where the next line explains its meaning.—οὐδὲ δὴν, κ. τ. λ.: *Nor did he (or it, sc. the stone) long fail to reach the man, nor did he throw the missile (the stone) in vain*. Such is, on the whole, as satisfactory as any rendering of a passage in which the reading is doubtful and the construction and translation still more disputed.—737. ἀλίωσε is elsewhere intransitive in the Iliad, and could be here with the stone for its subject.—738. Cf. viii. 318.—740. σύνελεν: Schol. συνέτριψεν, *crushed together*.—742. αὐτοῦ πρόσθε ποδῶν: *Before his own feet*. αὐτοῦ, however, can be an adverb = *there*. Cf. 649.—745. Even the gentle Patroclus indulges in wit and sarcasm under the excitement of battle.—747. τήρεα διφῶν: *Diving for oysters*. Both words are ἄπαρ εἰρημένα in Homer. The remains of shell-fish used for food were found in the greatest quantities in the debris of Hissarlik.

752. ἔχων: *With the spring of a lion*.—754. Observe the frequent apostrophizing of Patroclus. Cf. 744.—762. κεφαλῇφιν, like ποδός in the next line, gen. of the *part*.—λάβεν, *seized*.—763. ἔχεν, *held*.—764.—σύναγον = σύμβαλον, *joined*.

765. Similes multiply as the battle thickens. These three illustrate different points: 751–754, the first spring of the slayer upon the slain; 756–761, the fierce struggle for the body; 765–771, the din and uproar of the battle. The last has been much admired.—766. πελεμιζέμεν, *shake*.—769. πάταγος, κ. τ. λ.: *And there is a crashing of the breaking branches*. Onomatopoeic.—771. Cf. 691, 357.—775. μαρναμένων: Gen. after ἀσπίδας, or perhaps δοῦρα, ἰοί, and χερμάδια.—776. . . . *his art forgotten all*. *A mighty warrior mightily he lay*. Derby. Cf. αἰνόθεν αἰνῶς, οἴοθεν οἶος, vii. 39, 97.

777. ἀμφιβεβήκει, *occupied*.—778. ἤπτετο: *Were striking, laying hold, as it were, of their victims*. ἀμφοτέρων limits βέλεα, and the object of ἤπτετο is understood.—779. *But when the sun was approaching its setting*, lit. the time for the unyoking of oxen.

This shows that the slaughter of the troops in the previous line is to be understood as continuing past midday till towards evening, and thus this passage is consistent with xi. 84, where the slaughter of the forenoon of the same day is described in the same words, of which 778 here is a refrain.—780. ὑπὲρ αἴσαν, like our *in spite of fate*, to be taken in a *popular* sense, as a poetical exaggeration. It was not the *will of Jove* (or, which is the same thing, Διὸς αἴσα) that the Greeks should really prevail till Achilles should come forth and lead them to victory. Cf. 440 seqq. and note there.

Vv. 783-867. After Slaying Many, Patroclus is Stricken, Bewildered, and Almost Disarmed by Apollo, Hit with a Spear by Euphorbus, and Slain by Hector, whose Death in turn he Prophesies by the Avenging Hand of Achilles.

784. seqq. τρὶς . . . τρίς: Cf. 702 seqq.—786 = 705.—789. *He indeed (Patroclus) did not perceive him (Phoebus) approaching through the fray.* Here, as in the preceding instances, the third person is abruptly resumed after the apostrophe.—792. χεὶρὶ καταπρηνεῖ: *With the flat of the hand*, thus adding insult to injury.—στρεφεδίνηθεν, an expressive word found only here in Hom.: *whirl as in a vortex*, or, as it is well paraphrased by Autenrieth, everything was in a whirl before his eyes.—794. *And this kept rattling as it rolled beneath the feet of the horses: the high-coned crest-perforated helmet.* These appositives are added to set forth the splendor of the helmet and introduce the pathetic contrast which follows. So also the ἵππόκομον πήληκα, 797, adds emphasis to the οὐ θέμις ἦεν which precedes, and which may be taken here in the original sense, *it was not wont*, with the further association of the idea of *wrong and desecration*.—799. ῥύετ': *It was wont to protect*.—τότε δέ, κ. τ. λ.: *But at this time Zeus gave it to Hector to wear on his head, but destruction was now nigh him*.—802. κεκορυθμένον usually with χαλκῷ, *shod with bronze*.—803. τερμύεσσα, *tasselled*. See the description of Athene's aegis with its hundred tassels, ii. 447. For the belt of the shield, see xiv. 404, 405, and cut in Aut. Lex.—805. ἄτη: Cf. note 685. The part which Apollo acts in the slaying of Patroclus is as unmanly and unchivalrous as it is ungodlike. But the gods are exempt from the laws of human virtue and honor, and even Apollo and Athene, the best of the Homeric deities, do very dishonorable deeds. They turn their arts and power against Hector in the

end. Cf. xxii. 214 seqq.; also iv. 93 seqq. The poet honors and exalts Patroclus at the expense of the honor of gods and men.

806. ὄπιθεν: This is the climax of meanness. There is a strange mixture of savage ferocity and knightly courtesy in the manners of the Homeric chieftains.—807. Δάρδανος ἀνὴρ: Cf. ii. 701. Dardania was the mother-city whence Ilios derived its founder and its line of kings (xx. 216 seqq.). It was situated among the spurs of Mt. Ida, while Ilios was in the plain (xx. 217).—808. This was the Euphorbus whose soul Pythagoras believed himself to have inherited (Hor. Od. i. 28. 9). Pratt and Leaf.—810. *For at this very time, on his first arrival with his war-chariot, taught as he was in war, he dismounted twenty heroes from their horses* (chariots). Cf. 785, 702.—813. ὁ μὲν: Euphorbus, opposed to Πάτροκλος δέ, 816.—814. *And did not even await* (stay to meet) *Patroclus, disarmed as he was, in deadly fight.*

820–829. As Pratt and Leaf well say, this cowardly attack of Hector almost reconciles us to the treachery by which he is himself slain (xxii. 226).—822. *And caused great grief to the army of the Achaeans.* ἥκαχε from ἄχος, ache, pain.—823. ἀκάμαντα, epithet of the river-god Spercheius, 176 (of the sun, xviii. 239), represents the unresting, indefatigable, stubborn ferocity of the wild boar, which Homer often magnifies (cf. v. 783, xvii. 21). Pratt and Leaf quote a Mahratta proverb: a boar will drink between two tigers.—825. ὀλίγης: Too small for them both to drink at together.—827. πεφνόντα: *After he had slain many*, aor. part. In some editions πέφνοντα.—828. σχεδὸν ἔγχεϊ = *with spear in hand.*

830. που, *methinks.* So 838, 842. — ἀμήν = ἡμέτεραν.—831. ἐλεύθερον ἦμαρ, a favorite concrete and poetical expression for *liberty*, as δούλιον ἦμαρ for *slavery* (cf. vi. 455, 463), and ὀρφανικὸν ἦμαρ for *orphanage* (xxii. 490).—833. *Fool* (cf. 681); *for in their defence* (sc. of the Trojan women) *Hector's swift horses with their feet have hurried* (lit. reached forth, stretched themselves) *to fight*, as if in conscious sympathy with their master.—834. ἔγχεϊ in antithesis to ποσσίν, as αὐτός to ἵπποι. Ameis-Hentze.—836. ἐνθάδε: *Here* in Troy, instead of your returning home in safety.—837. Such boasting (see also 860) foreshadows his fall.—838. Quite the opposite of the real charge of Achilles.—839 seqq. Direct address, although the inf. is used instead of the imp.—μοι, ethical dative = *pray.*

844. *Now at once boast with loud voice*, for it is for the last time.—845. Apollo as the agent, Zeus as the author and planner

(cf. viii. 473 seqq.)—Zeus whose will is fate, and who gives and takes away victory as he pleases (688 seqq.).—846. αὐτοί: *They themselves*, not you, nor even by your instrumentality.—847. τοιοῦτοι, *such as you are*.—849. μοῖρα here takes the place of Zeus in 845. Cf. 441.—850. τρίτος: *In the third and last place*. Fate and Apollo (and Zeus) are counted as one.—ἐξεναρίζεις: *You are coming in only for the spoil*; here used intentionally and in a disparaging sense.—852. *Not even you yourself will live long, no verily* (οὐ θην), *but*, etc.—854. δαμέντ' = δαμέντι, agreeing with τοί. The idea is widespread, not to say universal and intuitive, that as men draw near to the unseen world the veil is often lifted and the unknown future is revealed to their prophetic vision. So Socrates to his judges (Plat. Apol. 396, Phaed. 84 ε), Cyrus to his sons (Cyrop. viii. 7. 6), and the patriarchs of Israel to their children (Gen. xxvii. 27, xlix. 1); so Hector prophesies the doom of Achilles (xxii. 359). Compare also Verg. Aen. x. 739, Cic. de Div. i. 30, Xen. Apol. 30.

855–858 are repeated, in narrating the death of Hector (according to the prophetic warning of Patroclus), in xxii. 361–364.—855. τέλος θανάτοιο: Cf. 502, of which this line is a repetition.—856. *And his soul, flown from his limbs, was gone to Hades*.—857. λιποῦσ' gives the special reason for his lamentation of his fate, viz. because he died in the prime of life and manly vigor. An instructive passage in regard to the ideas of the early Greeks touching the future life, implying a full belief in the existence and consciousness of the soul after death, but also a strong feeling that the life in Hades is less desirable than the present life.—ἀδροτήτα, al. ἀνδροτήτα, of which the meter scarcely admits.—858. καὶ τεθνηῶτα, *though dead*.—859. αἰπύν, *impending*, like a high wall and threatening to fall.—860. Hector here mingles impiety with boasting.—861. φθῆη . . . τυπείς . . . ὀλέσσαι: *may first* (sooner than slay me) *lose his life slain by my spear*.—863. λὰξ προσβάς, *posito pede nixus* (Verg. x. 736).—τὸν δ' ὕπτιον, κ. τ. λ.: *And thrust him from his spear* (as he drew it from the body) *flat upon his back*.—866 = 383.—867. See note 381. The horses and also the armor of Achilles were the gift of the gods to Peleus on his marriage to Thetis (xviii. 84 seqq.).

ILIAD XVII.

Μενελάου ἀριστεία. The Brave Deeds, or the Championship, of Menelaus. This traditional title of the seventeenth book really covers only the first part of the book. The subject of the book, as a whole, is the Battle over the Body and the Armor of Patroclus. Book v. is entitled *Διομήδους ἀριστεία*, and book xi. *Ἀγαμέμνονος ἀριστεία*. Menelaus, as the injured husband of Helen, and thus the innocent occasion of the war, was very properly introduced in a single combat with Paris, the wrongdoer, near the opening of the poem, bk. iii. Again, near the middle, bk. xiii., his valor is conspicuous. In the latter he appears as the defender of the body of the slain Deïpyrus (xiii. 581 seqq.); here of the fallen Patroclus. Crusius remarks that it is still only the twenty-sixth day of the Iliad, which day began in the eleventh book. So protracted a description of a single battle (through seven books) would be tedious, were not the scene and the actors so often changed, and so infinitely diversified, between the city and the ships—between the Trojans and the Greeks not only, but between the plain and Mt. Ida or Mt. Olympus—between men and gods.

Vv. 1-60. Menelaus Defends the Body of Patroclus and Slays Euphorbus.

1, 2. *Nor did Patroclus, slain by the Trojans in fierce conflict, escape the notice of Atreus's son, the Ares-beloved Menelaus.*—3 = iv. 495, v. 562, 681 et al.: Epic commonplace.—4. *ἀμφὶ . . . βαῖν'*: *And as was to be expected* (ἄρα) *he walked about him continually* (imperf. tense): the attitude of a defender. *ἀμφὶ* is replaced by *περί* in the illustration and also in the repetition, l. 6. The simile is an apt illustration of the sympathetic and affectionate nature of the *ξανθός, βοὴν ἀγαθὸς Μενέλαος*, and of what he might be *expected* to do in behalf of the fallen Patroclus, who was a kindred spirit. The fifth line is all an amplification, first in an affirmative and then in a negative form (so frequent in Homer, e. g. iii. 59, ix. 527), of the young mother for her first-born,

to set forth the tender love and care of Menelaus.—**πόρτακι**, **πρωτοτόκος**, and **κινυρή** are found only here in Homer. With **μήτηρ**, of course, **βαίνει** is to be supplied. The whole makes a vivid picture.—7, 8 = v. 300, 301, where Aeneas, defending the fallen Pandarus, is described in the same words, but is compared, not with a heifer, but with a lion.—**τοῦγ'**: Not himself (Menelaus), as Paley, but Patroclus. **ἀντίος ἔλθοι** must be taken in the unusual sense of going against a fallen foe to seize his body and armor.—9. **οὐδ' . . . ἀμέλησε**, of course, means *did not relinquish*, but pressed on to secure the body and the arms of the slain hero.—**Πάνθου υἱός**: Euphorbus, who was the first to wound Patroclus (xvi. 807).

12. This line is several times repeated in the Odyssey as a formula of address to Menelaus. Some two thousand lines, chiefly of such addresses, are common to the Iliad and Odyssey.—13. **ἔα**, *let alone*, i. e. leave them to me, the conqueror and rightful owner.—14. **πρότερος**, *sooner than I*.—**κλειτῶν**, the technical epithet of allies.—16. **κλέος**, sc. of bearing away the body and the arms.—17. **ἀπό**, adverbial.

19. **Ζεῦ πάτερ**, κ. τ. λ., though not a direct prayer, is an implied appeal to Zeus that he will rebuke and smite the arrogant boaster.—20. **οὖν** = *so then*. Cf. **ἄρα**, xvi. 32.—**μένος**, supply **ἐστίν**, *is not so great*.—21. **οὔτε**, lit. and his = *whose*.—**μέγιστος**, predicative = **μάλιστα**, *whose spirit in his breast rages most and exceedingly in his might*.—22. **περί**, adverb, adds emphasis. Ad rem., see note xvi. 823.—23. **Πάνθου υἱες**: Euphorbus, Polydamas (xiv. 449 seqq.), and Hyperenor (xiv. 516).—**φρονέουσιν**, *feel*.—24. *No, indeed, not even the mighty Hyperenor profited by his youthful vigor when he scorned me and withstood me*. Hyperenor was slain by Menelaus (xiv. 516), while he was still in the prime of youthful life and just married, as we see here and below, 36.—27. **πόδεσσι . . . κiónτα**: *He did not come back on his own feet at least*, but was borne off lifeless by the hands of others.—32. **πρίν . . . παθέειν** depends on **κελεύω . . . ἵεναι**, the intervening clause being parenthetical—a frequent irregularity of construction in the Iliad.—**ῥεχθὲν . . . ἔγνω**: *A fool knows a thing after it is done*—a proverbial expression, which, in the connection, suggests the inference: if you are wise, you will take warning before it is too late. **ἔγνω** is gnomic aorist. **τέ** is also often gnomic in Homer.

34. **τίσεις**: *Now in very deed you shall pay the penalty for my brother (Hyperenor) whom you slew, and over whom you boastfully*

declaimed. For *τίσεις* in the sense of paying a penalty or atoning for, cf. i. 42.—35. *γνωτόν*, kinsman, here *brother*.—36. *νέοιο*: See note on 24 above. Then, as now, the newly married wife was often taken to a new house, or, at least, a new bridal-chamber. Compare the widowed wife and *half-finished house* of Protesilaus, the first victim of the Trojan war, ii. 701.—37. *ἄρητόν*: The reading and the rendering are both disputed. Ameis-Hentze read *ἄρρητον*, Autenrieth makes it = *ἄρρητον*, *unspeakable*, and La Roche prefers that reading and rendering, but in deference to the majority of the MSS. gives *ἄρητόν*, *accursed*, as do most of the editions.—38. *κατάπαυμα*, *a stay of mourning*. Abstract for concrete, as xxii. 358, *μήνιμα*: xiii. 236, *ῥφελος*: xvii. 616, *φάος*.

39. *κεφαλὴν*: We find mention of the cutting off of the head of the slain also xiii. 202, xvii. 126, xviii. 176, 325. So David cuts off the head of Goliath (1 Sam. xvii. 51).—40. The names of his parents make the passage more personal and pathetic.—41, 42. *But verily the battle shall not long now be untried nor unfought, whether it be of victory or flight*, i. e. whichever may be its issue. The genitives limit *πόνος*.

43. *οὔτησε*, *thrust*: hence the point of the spear, *αἶχμή*, was bent in the shield.—44. *χαλκόν* = *ἀσπίδ'*.—43–46 = iii. 347–350 with variations, from the duel of Menelaus and Paris.—47. *ἀναχαζόμενοι*: Euphorbus falls back, when he sees that his thrust is ineffectual.—*κατὰ . . . θέμεθλα*, *in the base* (lower part) *of his throat*. *στόμαχος* is always *throat* in Homer (cf. iii. 292); *stomach* only in later, especially medical, writers.—48. *Pierced . . . and pressed upon it with his own weight, relying on his stout hand*. Repeated from xi. 235.—49 = xxii. 327.—50 = iv. 504 et passim.—51. More vivid and immediate for omitting the connective.—*Χαρίτεσσιν ὁμοῖαι*, *like the Graces*, instead of *like those* of the Graces—a figure of speech which is more common both in Greek and Latin than in English.—52. *πλοχμοί* occurs only here = *πλόκαμοι*, *locks* as braided (*πλέκω*); *κόμαι*, hair of the head as carefully dressed (*κομέω*); *τρίχες*, general name for hair; *χαῖται*, flowing hair, especially mane.—*ἑσφῆκωντο*: *Were bound up* (lit. *pinched in* wasp-like, *σφήκες*, xvii. 259) *with gold and silver*, sc. bands or ornaments.

53. *οἶον . . . τοῖον* = *qualis . . . talis* in Latin poetry.—54. *οἶο-πόλῳ*: A tree that grows by itself has a thrift, symmetry, and beauty unlike a tree in the forest.—*ἀναβέβρυχεν*: *Where the water has bubbled up plentifully*. Al. *ἀναβέβροχεν*. Both perhaps kin-

dred to βρέχω.—55. καλόν τηλεθάον expands ἐριθηλής, and gives the final touch of the painter.—56. βρύει: *And it blossoms with white flowers* all the more for the shaking and stirring it gets from the winds. Cf. ἀνεμοτρεφές, wind-nourished, xi. 256.—58. βόθρου, the *trench* or *hole* in which it is planted. Observe the momentary action expressed by the aorists ἐξέστρεψε and ἐξετάνυσσε in contrast with the continued action of τρέφει, δονέουσιν, and βρύει, all of which, however, in a simile we express by the present.—59. τοῖον: *Thus* beautiful in his bloom and *thus* prostrate in his fall. Euphorbus is drawn with such picturesque beauty and sympathy that we can scarcely doubt the picture is, if not historical, at least drawn from life. Cf. xvi. 618 and notes there.—60. ἐσύλα: Proceeded to strip him of his armor. The slaying is momentary (aorist), the stripping is consequent and continuous (imperfect).

Vv. 61-139. Apollo, in the Form of Mentès, Recalls Hector from the Pursuit of Achilles' Horses to the Defence of the Fallen Euphorbus. Menelaus Retires, and, while he is Summoning Ajax to his Assistance, Hector Strips off the Armor of Patroclus, and would have Carried off the Body but for the Interposition of Ajax.

61. τίς τε: τέ in a simile with gnomic force (cf. 32), or perhaps only to fill the measure and accentuate and emphasize the τίς. See Düntzer on 133 below.—62. ἦτις ἀρίστη: So xvi. 353, the wolves are represented as taking their choice among the scattered flock. "Fine because it is true." Koppe.—63. ἐξ, adv. = *off*.—65. δηῶν, *while he tears her in pieces*.—τόνγε, the lion. Cf. τοῦγ', 8.—66. ἰύζουσιν, *raise many a loud cry from a distance*. The word is onomatopoeic, like our *scream*.—68. οὔτινι, dat. for gen.

70. φέροι: Bentley and Heyne read ἔφερεν and φέρε to avoid the enallage of moods and tenses noticed by the Scholiast. But, as Crusius says, the opt. with κέ here states it only as a possibility—not what has been, but what might, perchance, have been.—71. ἀγάσσατο, *envied*, lit. thought it too much for him (ἄγαν).—73. Μέντη: In the catalogue of the ships (ii. 846), Euphemus is said to be ἀρχὸς Κικόνων. Mentès was perhaps a subordinate, or possibly successor. The name Mentès recurs in the *Odyssey* more than once, particularly as the guest-friend of Odysseus, in whose form Athene visits Telemachus.

75. ἀκίχητα: *What you cannot overtake*; explained by the ap-
positive ἵππους in the next line. Compare xvi. 864 seqq.—
76–78 = x. 402–404.—77. *To be tamed or driven by mortal men*
at least.—80. περιβάς: Cf. 4 above.—Τρώων: In reality he was a
Dardanian (xvi. 807). But this was substantially the same.
See note (ibid.).

82 = xiii. 239, of Poseidon; xvi. 726, of Apollo.—83 = xiii.
124, of Hector as here.—πύκασε, *overshadowed*, followed by two
acc.—of the whole and of the part.—85. τὸν μὲν, Menelaus: τὸν
δέ, Euphorbus.—87 = 3.—89. *Nor did the son of Atreus fail to*
notice his piercing cry. Cf. 1.—90 = xi. 403, xxii. 98 et passim.

91–105. Cf. xxi. 553 seqq., xxii. 99 seqq. Such soliloquies are
not unfrequent in the Iliad, always beginning with ὦ μοι ἐγών,
and all constructed on the same plan, εἰ μὲν κε . . . εἰ δέ κεν, κ. τ. λ.
—91. κάτω, adv. = *behind*.—92. ἐμῆς = objective gen.: *for the*
sake of honoring me and avenging my wrongs. Cf. i. 159.—
93. μή implies a verb of fearing = *I fear that*. So also μή πως,
95.—95. αἰδεσθεῖς expresses the motive for fighting, viz. from a
sense of honor or shame. Cf. xxii. 105.—97. So the soliloquies
xxi. 562, xxii. 122 break off abruptly with ἀλλὰ τίη. It is the
picture of an agitated mind.—98. πρὸς δαίμονα, *against the will*
of God or providence.—99. *He is soon involved in great calamity*,
gnomic aorist.—100. τῷ, *therefore*.—101. ἐκ θεόφιν, the opposite
of πρὸς δαίμονα, lit. *from God*, under a call or impulse from him,
and so with his favor.—102. πυθοίμην, *hear from*, learn that he is
near.—104. καὶ . . . πέρ, *even though*.—105. Ἀχιλῆϊ, *for Achilles*.
—φέρτατον, *the best in these bad circumstances*—the best that
could be expected: better than to leave the body as well as the
armor in the hands of the enemy.

106. Εἶος: So in most of the editions, for the sake of the metre:
the MSS. read ἕως.—ὁ, Menelaus.—106, 107 = xi. 411, 412. κατὰ
φρένα καὶ κατὰ θυμόν: *In his mind and in his spirit*. φρένα, prop-
erly, the intellect; θυμόν, the feelings: both together, the whole
soul.—τόφρα δέ correlative to εἶος. δέ in a conclusion is not un-
common in Homer.

108, 109. Observe the imperf. of the verb and the part. to ex-
press continued action.—ἐντροπαλιζόμενος, an expressive word
used (vi. 496) of Andromache turning often to cast a lingering
look at her departing husband, and (xi. 547) of Ajax facing about
frequently as he slowly retires before an overpowering force.—
110. ῥά, *as is their wont*.—112. παχνοῦται, only here, *shudders*,

lit. is chilled, sc. with fear. Cf. *ρίγησεν*, Lat. *frigere*, iii. 259 et passim.—114 = xi. 595, of Ajax.—115. *Αἶαντα μέγαν* in distinction from *Αἴας μείων* and *ταχύς*.—116. *μάχης ἐπ' ἀριστερά*, where Hector was fighting (xi. 498), and where he finds Paris (xiii. 765), though in xiii. 312 seqq. Idomeneus represents the two Ajaces and Teucer as fighting in the centre, and in xiii. 675 Hector is not aware of the slaughter of his troops on the left, because he was in another part of the field. Faësi-Franke suggests (at xiii. 675) that wherever in the Iliad from one part of the field reference is made to another, the latter is always designated as *to the left*, and that the phrase *ἐπ' ἀριστερά* had become a standing formula = *sidewise, on the other side*, citing xvii. 116, 682, with numerous others, as illustrations. Paley says: "As Ajax was rallying the Greeks, and they were retiring doubtless towards the fleet, 'on the left' would mean on the side away from the Simocis, as Heyne understands it."

120. *πέπον*: Cf. xvi. 492.—*περὶ . . . σπεύσομεν*, *let us hasten to defend*.—121. *νέκυν περ*: *The body at least*, explained by *γυμνόν*, *stripped of its armor*, and opposed to *τάγε τεύχε'*, *those arms of his, to be sure*. Menelaus takes for granted that Hector had already stripped off the armor, although the act is not stated till 125 below.

125. *ἐπεὶ . . . ἀπηύρα*: We may suppose this to have been done in the interim, while Menelaus was seeking Ajax.—126. *ἔλχ'*: The imperf. denotes that the action was incomplete, being interrupted by the intervention of Ajax.—*κεφαλὴν τάμοι*: Cf. 39.—128 = vii. 219, xi. 485: Characteristic of Ajax.—129. Characteristic of Hector. So he abandons the defence of Sarpedon's body, mounts his chariot, and flees before Patroclus (xvi. 657 seqq.), deeming discretion the better part of valor. So Paris also falls back into the crowd of his followers when Menelaus accepts his challenge (iii. 35 seqq.). The poet sympathizes with the heroes of the Greeks.—130, 131. But he afterwards overtook the bearers and clothed himself in the armor of Patroclus (193 seqq.).

132. *καλύψας*: *Having placed his broad shield as a protection before* (lit. about) *the son of Menoetius*. So *καλύπτω* is generally used by Homer (cf. v. 315 et passim).—133. *ἑστήκειν*: Had set himself and now *stood*. So *βεβήκει*, 137, had gone and now *stood*. *περί* interchanging with *ἀμφί*, as above, 4, and both denoting the attitude of defence.—*τίς τε*: See note on 61. Observe also the *τέ* in each of the three following lines.—*λέων* here must be

a lioness, for it is the lioness that defends her young. *λέαινα* is not found in Homer.—134. *ῥά*: Cf. 110.—135. *ἄνδρες ἐπακτῆρες*, *hunters*: only here in the Iliad.—*σθένει βλεμεαίνει*: Cf. 22.—136. *And he draws his eyebrows* (lit. *the skin over his eyes*, *ἐπισκύνιον* [*σκῦτος*, *cutis*]) *all down, thus covering his eyes*.—137. *βεβήκει* = *ἐστήκειν*, 133.

Vv. 140–197. Hector is Reproached by Glaucus, and Puts on the Armor of Achilles, which he had Taken from the Body of Patroclus.

140, 141. Compare the very similar reproof of Hector by Sarpedon, v. 473, to whose place Glaucus has now succeeded as leader of the Lycians. This rivalry and jealousy between the Trojans and their principal ally is frequently apparent.—140 = vii. 13.—141 = ii. 245.—142. *εἶδος ἄριστε*, applied by Hector to Paris, iii. 39.—*ἄρα*: Cf. xvi. 32: *so, then, you were much wanting in battle*, i. e. you were not so brave as we supposed. The negative, so common with *ἄρα* in this sense, is here implied in *ἐδεύεο*.—143. *αὐτως*, *thus*, sc. *without reason*.—*φύξηλιν*, only here.—144. *πόλιν καὶ ἄστυ*: *State and city*, *civitatem et urbem*. So Crusius and Autenrieth. Others: *city and fortress*, or *fortress and city*. Ameis-Hentze: *Burg und Stadt*. Koch: *Stadt und Burg*.

147. *εἰσι*: *Will go to fight*, as in English, is going to fight.—*ἐπεὶ . . . αἰεὶ*, repeated from ix. 316, 317, where it expresses Achilles' complaint of Agamemnon.—150. *σχέτλι'*, *cruel, hardhearted*.—151. *Ἀργείοισιν*, dat. after *ἔλωρ . . . γένεσθαι*. Glaucus is not aware of the removal of the body for honorable burial in Lycia (xvi. 678 seqq.).—152. *πολλά* = *ἐς πολλά*: *in many ways*. Paley.—153. *νῦν δέ*, in severe antithesis to *ζῶος ἐὼν* = *but now that he is dead*.—155. *οἴκαδ' ἵμεν*: *We will go home*, ind. pres. 1 pl. This is the simplest explanation, although some authorities, ancient and modern, make it inf. = imp., *let us go home*.—*πεφήσεται*, fut. perf. from *φαίνω*, only here. The order is emphatic and expressive: *and then Troy will soon see the destruction that impends over it*.—156. *εἰ*, *if*, not, *would that*: condition, not a wish.—157. *ἐσέρχεται*, *enters*, and so *possesses, inspires*. The pres. denotes what is customary and natural.—159. *ἐρυσάιμεθα*, *draw off*, more frequently for deliverance and preservation (Lat. *servare*), but here as prey and spoil.

163. *αὐτόν*, the man *himself*, i. e. the body, in distinction from

his armor. — 164. τοίου . . . ἀνέρος: *Such a hero*, sc. Achilles. — θεράπων, Patroclus. — πέφατ', *has been slain*. — ὃς μέγ' ἄριστος, κ. τ. λ. = xvi. 271, 272, where see note. — 167. κατ' ὅσσε ἰδών: *Looking him in the eye, i. e. face to face in the battle-cry of the enemy*. — 168. *Nor to go right against him in the fight*. — ἰθύς implies motion, and is used with verbs of motion elsewhere, e. g. 233 below. — ἐπεὶ σέο φέρτερός ἐστιν: This stinging taunt must have been harder to bear after the single combat of Hector and Ajax in bk. vii.

170. τοῖος ἑών = *sensible as you usually are*. — 171. *Oh, strange! verily I thought you surpassed in intelligence all, etc.* — 173. ὠνοσάμην: *But now I have learned to disparage altogether your intelligence, since you have made such a speech, who (said and still) say: pres. to imply that he still says it*. — 175. οὔτοι: *Not at all do I dread*. Made more emphatic and spirited by the omission of the connective. The perf. present denotes habit and character. — 176–178 = xvi. 688–690, where see note. — ἀφείλετο, gnomic aor., more instantaneous than the present, which precedes and follows it. — ὅτε δ' αὐτός: *And sometimes himself stirs him up to fight*. ὅτε δέ here correlative to ὅστε, as in xviii. 599 et al. to ἄλλοτε μέν. Observe the difference between ὅτε δέ here and ὅτε δέ in xvi. 690. — 181. ἥ τινα καὶ Δαναῶν: *Or whether I shall stop (hold back) many a one of the Greeks also*, sc. as well as Ajax.

183–185 = viii. 172–174, xi. 285–287: Characteristic of Hector. — 186. *Until I shall have put on the armor of the illustrious Achilles*. ὅφρ' ἂν with subj. aor. = *until* with fut. perf. Ameis-Hentze. — 187. ἐνάριξα followed by two acc., as verbs of taking away. This arraying himself in the armor of Achilles, in this connection, must be considered as the result of, and, in part, the response to, the stinging reproaches of Glaucus. Even so it is boastful and vainglorious—in other words, *Hector-like*—and as such excites the mingled sorrow and displeasure of Zeus, 201–208.

190. οὐπω τῆλε goes with ἐταίρους and ὦκα μάλα with the verb. — 191. Cf. 130. — 194. ἄμβροτα, *immortal*, because the gift of the gods to Achilles' father on his marriage to Thetis (xviii. 84). — 195. οἱ, dat. for gen. with πατρί = *his father*. — 197. γηράς, aor. part.: *when he was old*. Only here. There is exquisite pathos in the antithesis: *but the son did not grow old in the armor of his father*.

Vv. 198-261. Zeus Bemoans Hector's Blindness to his Impending Fate, but, as some Compensation for it, Inspires him with Great Courage and Strength to Rally his Troops and Renew the Fight. On the other side, Menelaus Rallies the Bravest of the Greeks.

200. κινήσας . . . κάρη, *shaking his head*. — ῥά, accordingly, as might be expected. — 201. *Ah, miserable man, not at all is death in your mind*. — 205. οὐ κατὰ κόσμον: It was not according to the order and fitness of things that a *mortal* should put on *immortal* armor, and not only slay, but despoil the chief friend of such a hero and demigod as Achilles; and in due time he must reap the fruits of such pride and arrogance. — 206. νῦν γε: *Now, at any rate*, in spite of your blind folly and the sad penalty which awaits you. — 207. τῶν ποινὴν δ: *As a compensation for the fact that*. δ = ὅτι. — 209 = i. 528. — 210. ἤρμοσε: Cf. iii. 333. τεύχεα is the subject. It is a splendid compliment to Hector that the armor of Achilles fitted him. Compare the admiration of the Greeks for the form and person of Hector after his death, xxii. 370. — 211. ἐνυάλιος here an adj.; elsewhere a subs. and name of Ares himself: *and Ares, the dread god of battle, entered into him*. — 212. μετὰ with acc. = *towards*, or *in quest of*. — 214. μεγαθύμου Πηλείωνος: Al. μεγαθύμῳ Πηλείωνι. So Aristarchus and many modern editors read; and they render thus: *and he appeared to them all, glittering in his armor, like the great-souled son of Peleus himself*. But ἰνδάλλετο nowhere else has that meaning. The sense probably is: *and he was seen (and admired) by them all, shining in the arms of the great-souled son of Peleus*.

215. ἐποιοχόμενος: *Going to them severally*, one after another. Cf. xvi. 155. — 216. Μέσθλην, leader of the Maeonians (ii. 864); Μέδοντα, only here; Θερσίλοχον, slain by Achilles (xxi. 209); Ἀστεροπαῖον (l. 217), ditto (xxi. 140 seqq.); Ἰππόθοον, leader of the Pelasgians (ii. 840), slain by Ajax below, 293; Φόρκυν (l. 218), leader of the Phrygians, also slain by Ajax, 312, below; Χρομίον τε καὶ Ἐννομον, leaders of the Mysians (ii. 858), where also the latter is called οἰωνιστής, *augur*. It will be seen that most of these names appear in the catalogue, thus constituting a connecting link between it and this and other books, and they are here rallied only to be slain.

220. Compare the poet's description of the multitude and various languages of the Trojan army (iv. 433 seqq.). There

they are called πολύκλητοι, *called from far*; here περικτιόνων. The former is historical; the latter may be considered as rhetorical.—221. *For it was not because I sought for numbers or was in want of numbers.* χατίζων implies πληθύνω after it.—224. ὑπ', *from under*, al. ἀπ'.—225. τὰ φρονέων, κ.τ.λ.: *With this intent I exhaust* (lit. wear out) *my people in gifts and maintenance, while I augment the courage of each one of you.*—227. *Therefore let each one* (τίς = πᾶς) *of you now set his face right onward for victory or death.* This or some similar alternative is a very frequent expression for a decisive conflict. Cf. xv. 502.—ἰθύς: Cf. 168.—228. *For such is the converse* (meeting, encounter) *of war.*—230. εἶξῃ δέ οἱ Αἴας: *And Ajax yield to him, instead of, and overpower Ajax.* Such a change of subject in a second clause, or hemistich, is characteristic of Homer's simple language.

233. *And they marched right against the Greeks, bearing down heavily upon them.* βρίσαντες akin to βαρύς.—235. ὑπ': Cf. 224.—236. νήπιοι: Exclamation = *foolish hope!* *for in truth he was taking away* (and was going to take) *the life of many over him—over that very body of Patroclus which they hoped to drag from under his protection.*—237. βοὴν ἀγαθόν, one of the characteristic and standing epithets of Menelaus (cf. ii. 408), well rendered by Mure, *good at the rescue.*

238. ὦ πέπον: Cf. xvi. 492.—239. αὐτῷ περ: *Ourselves even*, let alone the body of Patroclus.—242. *As I fear for my own life, lest something should befall it, and yours.*—κεφαλῇ, for *life*, as in iv. 162 et passim.—μή τι πάθῃσιν, euphemism for *death*, as ἄν τι πάθῃ in Attic Greek, e. g. Demos. Phil. i. 11, and in English, if anything should happen.—243. ἐπεὶ πολέμοιο νέφος = ἐπεὶ ὥς πολέμοιο νέφος: Schol. Grammatically νέφος is subject and Ἐκτωρ emphatic appositive. Cf. Τρώων νέφος, xvi. 66; nubes belli, Verg. Aen. x. 809.—244. Cf. 155.

247 = viii. 227: *And with piercing cry he shouted to the Greeks.*—248 = ii. 79. ἡγήτορες properly military leaders, μέδοντες civil rulers (guardians).—250. δημία, *at public expense*, publice.—251. ἐκ Διός: "The powers that be are ordained of God" according to Homer as well as the Bible. See Theol. of Gr. Poets, 180, 181.—254. *But let each one go self-moved and be indignant, etc.*—256. ὀξύ, adv., *quickly* (lit. sharply).—Ὀϊλῆος, in contradistinction from Τελαμώνιος, and ταχύς from μέγας, 115.—260, 261 is for rhetorical and poetical exaggeration and effect.

Vv. 262-365. A Fierce Battle Ensues. Zeus Spreads a Dark Cloud over the Field. The Trojans Drive Back the Greeks. Ajax Rushes forward and Slays many. The Trojans give way, but Aeneas, Inspired by Apollo, Rallies and Leads them Back to the Fight.

262 = xiii. 136, xv. 306: Technical introduction to a battle scene renewed by the Trojans and led by Hector: *And the Trojans advanced* (struck forward) *in dense masses*.

263-273. The rush and roar of the waves against the stream, imaged and almost echoed by the verse, aptly illustrate the onrush of the thronging and shouting Trojans (cf. iv. 433 seqq.), as met by the firm ranks of the silent, steadfast Greeks. The ancients could not sufficiently admire the perfection of this simile. Aristotle (Poet. 22) and Dionysius Hal. (comp. Verb. xv. 110) cite it, and speak of the vain attempts of Solon and Plato to rival the imitative power of the verse and the despair which led them to burn their productions. Wood and Köppen find in it an allusion to the Nile. But all rivers are Διυπετέες, Jove-descended (cf. xvi. 174), especially when swollen by rains from heaven.—268. φραχθέντες: *Walled about with their brazen shields*.—269. The thick mist was intended for the protection of the body of Patroclus, as the following lines show.—272. *And so he hated to have him* (was not willing that he should) *become a prey to the dogs of the hostile Trojans; for this reason he also, etc.*—δηίων κυσὶ . . . Τρωῆσιν = δηίων Τρώων κυσί.

274 = xvi. 569: Technical description of an advance to be followed by a repulse.—275. ὑπέτρεσαν, *fled before them*, sc. the Greeks before the Trojans.—οὐδέ, *but not, or neither on the other hand*. Eager as they were to slay, the Trojans were still more intent on drawing off the bodies of the slain, in which, however, they had only a temporary success.—277. ἐρύνοντο, imperf. of an action attempted but not completed.—μίνυνθα: *And the Greeks also were to be separated from this* (the body of Patroclus) *only for a short time, for Ajax very quickly rallied them*, lit. wheeled them about.—280. Δαναῶν, gen. after περί. This line is repeated from ii. 674, where Nireus is said to be the most *beautiful* of all the Greeks after the faultless Achilles. Thus is Achilles incidentally glorified above all comparison even in those books of the Iliad in which he is not present on the stage of action.

283. ἐλιξάμενος, *facing about, turning at bay*. Cf. ἐλέλιξεν, 278.—285. ῥεῖα limits ἐκέδασσε, as ῥηιδίως docs, 283.

288. **τόν**, Patroclus.—**Δήθιοι**: Cf. ii. 841, 842.—**Πελασγοῦ**: Cf. xvi. 233. Hippothous is named as leader of the Pelasgi in the catalogue (ii. 840), and in the list of heroes whom Hector rallies about himself above, 217.—290. *Having bound him* (τόν is still the object) *with a strap about the tendons near the ankle*. In a still more savage way Achilles perforates from heel to ankle both feet of Hector, and, binding him with straps to his chariot, drags him with his head trailing in the dust (xxii. 396 seqq.).—291, 292 = xv. 449, 450.—**χαριζόμενος**, showing favor to and *thus courting favor with*, because he was not a Trojan, but a Pelasgian and an Auxiliary.—293. **δέ** = *for*.—294. **αὐτοσχεδίην** = *spear in hand*.—295. **ἤρικε**, broke.—297. **αὐλόν**, the socket in the iron of the spear which received the wooden shaft, or, as some prefer, the hole in the helmet in which the crest was inserted.—300. **κεῖσθαι**: He let it fall to the ground, *there to lie*.—301. **Λαρίσης** = *Rocktown*, the chief city of the Pelasgi in Asia Minor (ii. 841). It takes the same epithet as **Τροίης**, viz. **ἐριβώλακος**, cf. iii. 74.—301–303. **οὐδὲ τοκεῦσιν**, κ. τ. λ. = iv. 477–479: A touch of genuine pathos in the midst of savage war, which is found both in the Iliad and the Achilleid portions of the poem. The meaning is, he did not live to requite the love and care of his parents. **αἰών** = *duration*, or *whole period* of life.

306. **τυτθόν**, barely. **ὁ μὲν** is, of course, Ajax, and **ὁ δέ**, Hector.—**Σχεδίων**, named as the leader of the Phocians and son of Iphitus in the catalogue (ii. 517, 518).—307. **Πανοπηΐ** is also named among the cities of Phocis that sent contingents to the war (ii. 520).—309. **διὰ δ' ἄμπερές**, κ. τ. λ.: *And right through the point of the brazen spear held on its way and came out near the base of the shoulder*.—310. **ἀνέσχεν**: Cf. **ἀνέδραμεν**, 297.—312. **αὐ**, on the other hand.—**Φόρκυνα**: Cf. 218. Observe the two forms of the acc.—314. **διά** is adv.: *and the spear drew out the entrails through the wound, as water follows the drawing of a spigot*.—314, 315 = xiii. 507, 508.—316, 317 = iv. 505, 506: Observe the difference between the imperf. **ἐρύοντο**, 277, and the aor. **ἐρύσαντο**, 317. The Trojans began to drag away the body of Patroclus, but failed in the effort: the Greeks succeeded in bearing off the bodies of Phorkys and Hippothous.

319, 320 = vi. 73, 74: If the Achilleid and the proper Iliad, so called by Grote and others, did not have the same author, the one borrowed from the other pretty freely.—321. **καὶ ὑπὲρ Διὸς αἶσαν**: Cf. xvi. 780. The idea is emphasized by **κάρτεϊ καὶ σθένει**

σφετέρῳ: *by their own courage and strength*.—322. ἀλλ', instead of εἰ μή.—323. The name Περίφας, as well as that of his father, Ἡπυτος, are significant of the *voice* and *speech* of the herald. Cf. ἡπύτα κῆρυξ, vii. 384.—324. οἱ refers to Aeneas. Periphas, whose form was assumed by Apollo, *was already growing old while serving as a herald with the aged father* of Aeneas, sc. Anchises, and had now relinquished that service.—326 = xvi. 720.—τῷ is governed by εἰσάμενος and μὴν by προσέφη, the former referring to Periphas and the latter to Aeneas.

327 seqq. *How could you save lofty Ilium against the will of Zeus*, viz. when even with his favor (331) you are thus retreating within its walls.—328. *As indeed I have seen other men save cities, relying on their own courage and strength and manliness, even with (ἔχοντας) a people very inferior in number and power*. Some take ὑπερδέα in the sense of *very timid* and fearful. The word occurs only here.—331. βούλεται implies choice, *preference*, and so is followed by ἦ, as in i. 117.—332. ἀλλ' αὐτοί, opposed to Ζεὺς μὲν.

334. ἐσάντα, *face to face*, sc. as a god, at the last instant dropping his disguise. Cf. Verg. Aen. ii. 591: confessa deam, etc. Αἰ. ἐς ἄντα.—336. *This now is a shame*.—338. ἀλλ' ἔτι γάρ: *But why should you thus flee, for still*. ἔτι limits ἐπιτάρροθον εἶναι, being placed at the beginning of the sentence for emphasis. So in 379.—339 = viii. 22, vii. 180.—340. ἔκηλοι, *unmolested*.

343 = v. 497.—ἐλελίχθησαν: Cf. at 278.—344. Leiocritus is the name also of one of the suitors in the Odyssey.—346 = v. 561.—347. Lycomedes was one of the seven captains of the watch (ix. 84).—347–349 = xi. 577–579: But the Apisaon, there slain by Eurypylus, is son of Phausias, instead of the son of Hip-pasus as here.—350 seqq. Pyraechmes is leader of the Paeonians in the catalogue (ii. 848), but he is slain (xvi. 287 seqq.), and accordingly Asteropaeus is now their leader (see also 217 above), and Apisaon next to him. We shall learn still more of Astero-paeus in xxi. 140 seqq., where he is slain by Achilles.—353. δὲ καί, *and also*.—πρόφρων . . . μάχεσθαι, *eager to fight*.—354. εἶχεν = ἐδυνήθη, sc. ἰθύνειν, like xvi. 110: *he could not advance further*. Pratt and Leaf.—ἔρχατο: Cf. φραχθέντες, κ. τ. λ., at 268. Their shields and spears were a wall of defence for them.

357. οὔτε τιν', κ. τ. λ.: *He gave orders that no one should either fall back behind the body nor fight in advance of the other Greeks*.—358. ἔξοχον ἄλλων = prae ceteris: As this sentence explains πολλά κελεύων, it begins without a connective.—363. *For not even they*

(the Greeks) *fought a bloodless battle, though far fewer of them than of the Trojans lost their lives, for, etc.*—365. αἰπύν: Cf. xvi. 283.

Vv. 366–425. Thick Darkness Covers the Combatants about the Body of Patroclus, while the Rest of the Field is in the Light. The Sons of Nestor and Achilles are still Ignorant of the Death of his Friend.

366 = xi. 596, xiii. 673: Formula of transition. — 367. *You would have thought that the sun was no longer shining* (lit. *safe*) *nor the moon*, i. e. you would have thought that sun and moon were extinguished, so thick was the darkness.—ποτέ with οὐ = οὐποτε, no longer, cf. i. 234. — 371. εὐκηλοι, *unmolested* by the darkness. Cf. ἔκηλοι, 340.—372. ὀξεῖα, *clear*, lit. *sharp*, as if αὐγή were the eye of the sun: compare Germ. *auge*. — 373. γαίης and ὀρέων, gen. of place. — μεταπαυόμενοι, *with intervals of rest*, only here.—375. πολλὸν ἀφισταότες: Not in close conflict, *but standing off at a distance* from the enemy.—ἐν μέσῳ, sc. of the fight and the darkness, or possibly in the centre. Cf. ἐπ' ἀριστερά, 682.

377. The two sons of Nestor are last mentioned together among other heroes who slay each his man (xvi. 317 seqq.). They seem to be adverted to here to prepare the way for the announcement of the death to Antilochus by Menelaus (679 seqq.) and the sending of him to bear the tidings to Achilles (654–691, cf. xviii. 18). Many modern critics suspect these seven verses (377–383) as a later interpolation, and Lachmann adds also the preceding eleven verses (366–376).—379. Πατρόκλοιο, gen. after πεπύσθην in the sense *heard of*.—ἔτ': Cf. at 338.—ἔφαντο, *they thought*, said to themselves.—281. *And these two* (brothers) *were fighting apart* (from the body of Patroclus), *watching the death or flight of their comrades*, i. e. ready to protect the fallen or rally the fleeing as the case might be, *for so Nestor was wont to charge them* (imperf. of customary action, not = plupf., as Pratt and Leaf) *as he sent them forth to battle from the black ships*. As the aged counsellor of the Greeks, Nestor was accustomed to counsel all (e. g. iv. 293 seqq., ix. 93 seqq.), and especially his sons (e. g. xxiii. 304 seqq.). Hence the characteristic description repeatedly given of him: οὐ καὶ πρόσθεν ἀρίστη φαίνεται βουλή, whose counsel aforetime also was usually found to be the best.

384. Τοῖς: The scene now returns to the struggle over the body of Patroclus.—πανημερίοις, *all the remainder of the day*, for

the day was already far advanced (see at xvi. 777 seqq.). The adj. is here used in the sense of the adv., as often in Greek and Latin.—*ὀρώρει*, plupf. form in sense of impf.: *But for them all day the great struggle of the cruel strife was continually rising.*—387. *παλάσσετο* is sing. to agree with *γούνατα*, notwithstanding the intervening subjects, and *καμάτω καὶ ἰδρῶ* must be taken by hendiadys = *the sweat of their toil*, to accord with the meaning of *παλάσσετο*.—*μαρναμένοιιν*, as both Greeks and Trojans fought.—388 = xvi. 165.

390. *λαοῖσιν*, *servants*.—*μεθύουσιν* *ἀλοιφῇ*, *drenched*, lit. *drunken, with fat*.—391. *And so they, standing at intervals around, take it and stretch it, and forthwith the moisture goes out and the fat sinks in.*—392. *ἔβη*, properly momentary, and *δύνει*, a more gradual process.—393. *διαπρό*, *throughout*. A homely but apt illustration of the pulling and straining of Greeks and Trojans for the possession of the body.—396. *Τρῳσίν* and *Ἀχαιοῖς* are appositives of *σφίσιν*, the parts, of which that denotes the whole.—398. *οὐδέ*, *not even*. This line and the next explain how *fierce* (*ἄγριος*) the fight was: hence there is no connective.—399. *ἰδοῦσ'* and *μίν* refer only to *Ἀθήνη*, and the meaning is that the battle was so well fought on both sides that even the god of war and the goddess of war and of wisdom herself could find no fault with the fighting, however angry she might have been with one of the parties. Cf. iv. 539 seqq.

401. *ἐτάνυσσε . . . πόνον*: Cf. xvi. 662.—*οὐδέ . . . τι*: *And all the while not at all was Achilles yet aware*, etc. *οὐδέ τι* precede forms of *οἶδα* seventeen times in the Iliad, and twice, besides here, are separated by *ἄρα πω*. Koch in loc.—403. *μάρναντο* may include both the fight in which Patroclus was slain and that over his dead body.—404. *τό* is explained by *τεθνάμεν*, *he never expected this*, viz. *that he would be slain*. It can, however, stand for *διὰ τοῦτο*, *therefore*.—*ἔλπετο* here, *expected*; 395, *hoped*.—405. *ἐνιχρὶμφθέντα*: *After having pressed forward to the gates*.—407. *That he (Patroclus) would destroy the city without him, nor indeed with him*.—408. *τόγε*: *This, to be sure*, viz. *that he would not live to see the fall of Troy*. Cf. i. 352, 416, ix. 410 seqq., xvi. 50 seqq. *γέ* prepares the way for *τότε γε*, 410.—*νόσφιν*, *inter se*, when they were by themselves, *apart* from others.—410. *δὴ τότε γε*: *Just at this time, however, his mother had not told him how great a calamity had befallen him, to wit, that he had already lost his far dearest friend*. *τότε* often refers to the time of the narrative.

Thus we reconcile this statement with xviii. 9 seq., where it is said Achilles had been expressly told by his mother that Patroclus would die first at the hands of the Trojans. She had many times told him the great plan and purpose of Zeus (408, 409); she had even told him expressly that Patroclus would fall first by the hands of the Trojans (xviii. 9-11); but she had not at this time told him that Patroclus was already dead: nay, she did not even know it herself, till she learned it from his lips (xviii. 80), of so little worth was her superhuman knowledge!

413. ἐγχαρίμπτοντο: *Pressing upon or grappling with one another.* Only here in this sense.—415. *It is not honorable for us to go back to the hollow ships*, sc. without the body of Patroclus. Cf. 419.—416. αὐτοῦ, *right here.*—417. *This*, sc. such a death, *would be far better for us*, sc. than to live, *if we shall give up.* Some editors think it necessary to supply ἦ before εἰ.—419. καὶ κῦδος, and thus to win glory.—420. ὥς instead of ὥδε, referring to what follows (cf. 414), is not usual. It seems to result from its standing between two closely related speeches, and has partial reference to the former while it introduces the latter. The two speeches are *alike* in the pluck they exhibit.—421. παρ' ἀνέρι τῷδε: *By the side of this man here*, sc. Patroclus. So τοῦτον, 418. The body of Patroclus is the centre of thought and main-spring of action on both sides.—422. ἐρῶείτω: Schol. ὑποχωρείτω.—423. Here we have the proper use of ὥς.—τίς, *many a one.* Observe the iteratives with it.—ὄρσασκεν occurs only here.—424 makes the transition from the men (οἱ μὲν) to the horses of Achilles (ἵπποι δέ).—σιδήρειος ὀρυμαγδός, *the clash of iron spears.* χαλκός was the ordinary material of weapons, but we have χάλκεον in the next line, and hence σιδήρειος here to avoid repetition. Some take it here in the sense of *strong, unconquerable*, as in xxiii. 177, xiv. 204. See Düntzer in loc.

Vv. 426-484. The Horses of Achilles Stand Motionless as a Pillar, Moaning and Weeping over the Death of Patroclus, till, Inspired by Zeus, they Hasten again to the Battle.

426 seqq. This fine passage touching the horses of Achilles is imitated by Verg. Aen. ii. 89. See Crusius in loc.—ἵπποι Αἰακίδαο: Cf. xvi. 149 seqq.—427. πυθέσθην, followed by gen. of the subst. and part., as 377: *as soon as they learned that their charioteer had fallen in the dust.* Patroclus was the proper charioteer and Achilles the παραιβάτης, though in this battle Patroclus was

the παραβάτης and Automedon the charioteer, as we see in 429 seqq., cf. also xvi. 145.—430. πολλά μὲν . . . πολλά δὲ . . . πολλά δέ, thus repeated, is a favorite figure in the Iliad, as it is also in Demosthenes, and here it well echoes and emphasizes the many and various, though fruitless, exertions of the charioteer.

432 seqq. πλατὺν Ἑλλήσποντον: The sea near the entrance of the Hellespont, where were the Grecian ships and camp. Cf. vii. 86.—434. *But as a column (gravestone) stands immovably fixed, which may have been set up upon the mound of a hero dead or a woman.* Compare the monument on the mound of Ilus, xi. 371, and the custom of honoring the dead with a mound and a monument, xvi. 457. See description and illustration in Autenrieth's Lex.—436. ἀσφαλέως = ἔμπεδον, 434, *immovable*.—437. *With heads bowed to the ground.*—439. *In grief for the loss of their charioteer.*—πόθος only here, elsewhere ποθή.—θαλερή, κ.τ.λ.: *And their long mane falling out from the cushions by the yoke on both sides was defiled with dust.* The yoke falling forward as the horses drooped their heads left the mane free to fall down to the ground. See cut under ζυγόν in Autenrieth's Lex.—442. κινήσας κάρη: *Shaking his head* in token of disapprobation of the indignity which threatened the horses and of refusal to let them be captured by Hector, 449.

443. δόμεν, for ἔδομεν: *Why did we (gods) give you, etc.* Cf. xvi. 149, 867.—444. ὑμεῖς δέ is antithetic to θνητῶ: *while you are undecaying and immortal.*—445. ἔχητον: The subj. instead of the opt. brings it down to the present time: *was it that you might have and may still have.*—446, 447. The same sentiment in nearly the same language is put into the mouth of Odysseus in Od. xviii. 131, 132. Instead of ἀνδρός the Odyssey has ἀνθρώποιο, and we should expect the same here. But ἀνδρός is chosen probably with reference to such heroes as Peleus and Achilles, and the sentiment is that man at his best estate is altogether vanity (Psa. xxxix. 5).—ἀνδρός is gen. of comp., πάντων part. gen.—γαῖαν ἔπι: The acc. denotes extent: *over all the surface of the earth.*

450. καὶ τεύχε' = he already has the armor of Achilles.—αὐτως: *Thus idly, when he has so little reason to boast in view of the final issue.*—452. καὶ Αὐτομέδοντα: *That you may bring Automedon also (as well as yourselves) safe, etc.*—453. ἔτι, *still*, as I promised and have been doing.—454. In reality they only reached the trench and rampart that protected the ships, when

they were driven back by the appearance of Achilles (xviii. 228 seqq.).—455. See at 384.

458. *μετά*, *mid* or *towards* = *in quest of*.—459. *τοῖσι δ' ἐπ'*: *Against them*, sc. the Trojans, as the first mentioned and the chief quest in the previous line.—461, 462. *ῥέα μὲν γάρ . . . ῥεῖα δέ*: Illustrating the eagle-like speed of the horses, which enabled him *with equal ease* to flee or pursue, as he chose. Observe the iteratives in 461 and 462, and the imperf. followed by the opt. of repeated action in 463.—464. *For it was not possible for him, being alone in the sacred chariot*, etc.—*ἱερῷ*: Schol. *ἦτοι μεγάλῳ ἡ ἱεροῦς ἐλαύνοντι ἵππους*.—467. *Ἀλκιμέδων*, commander of the fifth division of the Myrmidons (xvi. 197).

470. *ἐν στήθεσιν ἔθηκε*: For numerous illustrations of the power which the gods have to shape the bodies and move the minds of men, see *Theol. of Gr. Poets*, pp. 153–155.—*ἐσθλὰς*, emphatic: *good sense, sound mind*, the opposite of *νηκερδέα βουλήν*.—471. *οἶον*, *as, for instance*, or = *ὅτι τοῖον*, *that you fight thus alone*.—472. *ἀπέκτατο*, aor. mid. of *ἀποκτείνω*, in the sense of pres. or perf. pass.—473. *αὐτὸς . . . ὤμοισιν*, *on his own shoulders*.—475. *γάρ*: How can it be otherwise, *for*.—476. *To have the taming and guide the spirit of horses that are immortal*. *ἐχέμεν* with *δμῆσιν* in the sense *to have*, and with *μένος* in the sense *to hold or guide*. *δμῆσιν* is found only here.—478. *κιχάνει*, perf. pres., *has overtaken*.—481. *βοηθόον*, as epithet of chariot, only here = *war chariot*, or *chariot swift in battle*.—483. *ἀπόρουσε*, the opposite of *ἐπορούσας*, and the same as *ἀποβήσομαι* with the additional idea of *dismounting in haste*.

Vv. 485–626. Hector and Aeneas Strive to Capture the Horses of Achilles. Athene Animates Menelaus and Apollo Hector in the Fight over the Body of Patroclus. The Greeks Flee, Affrighted by the Thunderbolts of Zeus.

485 = v. 180. Technical address of Aeneas in both parts of the poem.—486. *I have observed here these horses of the swift-footed grandson of Aeacus put forward conspicuously to battle with bad charioteers*.—487. *ἡνιόχοισι* here includes both the proper charioteer and the *παραβάρης*.—488. *τῷ*: *These horses, both these*: emphatic. Al. *τῷ*, *therefore*, sc. because of the bad drivers.—489. *σῷ*, emphatic, with *your spirit*, i. e. to co-operate heartily.—*ἐπεί, κ. τ. λ.*: *For they would not bear the attack of us both, standing against us to fight in the battle*.

492. βοέης, κ. τ. λ.: *With their shoulders covered by dry, strong oxhides, with much brass beaten upon them*: Homeric amplification of *shields*.—493. πολὺς, κ. τ. λ., is that construction so frequent in Homer, viz. a co-ordinate clause instead of a subordinate.—494. Χρομῖος: 218.—495. μάλα, κ. τ. λ. = 234, 395: A favorite refrain in this book.—496. αὐτῷ, *the men themselves*.—497. ἄρα, as the event showed.—ἀναιμωτί, 363.—499. φρένας ἀμφιμελαίνας: Of Hector, 83.

502. *But hold them breathing* (so as to breathe) *right on my back*.—503. μένεος σχήσεσθαι: *Cease from his might* (from battle).—505. νῶϊ κατακτείναντα: *After having slain us both*.—506. ἢ κ' αὐτὸς . . . ἀλοίη instead of ἢ κ' αὐτὸν ἀλῶναι, with more, however, of contingency: *or perchance* (he might) *himself be slain among the foremost*. An irregularity of construction not uncommon. The same alternative is found in brief and with the regular construction in xii. 172.

509. *Commit the dead to those who are the bravest* (after yourselves, the first three) *to defend him*, etc.—οἵπερ ἄριστοι = ἐκείνοις οἱ εἰσιν ἄριστοι.—511. ζωοῖσιν, antithesis to νεκρόν: *the living* need your help now more than the dead.—νηλεὲς ἡμαρ: *The cruel day*, sc. death. Cf. at xvi. 831.—512. *For here come bearing down*, aor. in sense of perf. pres.—ἔβρισαν: Cf. at 233.—514. *But verily this* (the issue of this attack of Hector and Aeneas) *lies on the knees*, i. e. *depends on the will of the gods*. The origin of the figure in this proverb (which is repeated in xx. 435) is disputed, some finding in it an allusion to the attitude of suppliants embracing the knees, some to the distribution of lots or prizes from the lap, and others to the knees as the seat of strength and symbol of power. Mure (*Hist. of Gr. Lit.* vol. iii. p. 487) finds in it an allusion to *writing* upon a tablet *on the knees*, and so to written decrees and oracles of the gods. Cf. Batracho-Myomachia, 2, 3:

ἄοιδῆς

ἦν νέον ἐν δέλτοῖσιν ἐμοῖς ἐπὶ γούνασι θῆκα.

—515. *For I also will throw, and for all this* (the result of my throw also) *Zeus will provide*. This line is correlated to the preceding by μὲν . . . καὶ . . . δέ. κέν with ind. fut. intimates the uncertainty of all future events. Δί takes the place of θεῶν (l. 514) (as Διὸς αἴσα = μοῖρα θεῶν and μοῖρα θεοῦ), with perhaps an implication by Automedon here that the Supreme will take care of him.

516, 517 = iii. 355, 356.—518, 519 = v. 538, 539: The common-places of Homeric battles.—518. ἡ = ἀσπίς.—ἔρυτο, Lat. servavit.—διαπρό: Cf. at 393.—χαλκός = ἔγχος.—521. ἐξόπιθεν κεράων: *Behind the horns*, a particularly vulnerable and fatal place.—522. ἵνα . . . πᾶσαν: *Cuts through the entire sinew* (mass of sinews in the back of the neck).—523. *So now he first leaped forward and then fell flat.* The resemblance between the ox and the man extends only to the forward leap followed by the sudden fall.—523. *And the spear quivering keenly* (with all its sharpness) *in his bowels loosed his limbs* (took away his life).

526–529 = xvi. 610–613, where see notes.—530 said of Hector and Ajax in their single combat (vii. 273), only here ὀρμηθήτην is substituted for οὐτάζοντο there.—531. σφω', for σφωέ, acc. dual: *if the two Ajaxes had not separated the two combatants, eager as they were to continue the fight.*—532. *Who, as might be expected, had come through the throng at the call of their comrade.* Cf. 507.—κικλήσκοντος, imperf. part., while he was still calling, as it were.

533. ὑποταρβήσαντες: *Shrinking before them*, lit. *under* their influence; only here. Elsewhere ὑποδείσαντες in the same sense.—535. κατ', adv., adds emphasis to λίπον, *left behind.* Koch reads καταῦθι.—δεδαϊγμένον ἦτορ, *pierced to the heart* (in heart).

538. *Verily now a little at least have I relieved my heart of its grief for the son of Menoetius dead.*—539. χερειονά περ, i. e. although the man I have slain is not the equal of Patroclus and so not a full equivalent.—540. ἐς δίφρον goes with θῆκ': *put into the chariot.*—541. ὑπερθεν, so often used with χεῖρας in passages like this, and seemingly superfluous, adds emphasis and vividness: *hands and feet not only, but from hand to foot all covered with blood.*—542. κατά, adv. *down*: we say, eaten *up*.—ἐδηδώς, perf. part., only here.

543. "ΑΨ denotes the renewal of the battle, τέτατο its intensity. Cf. 400, 401, where ἐπὶ Πατρόκλῳ . . . ἐτάνυσσε = ἐπὶ Πατρόκλῳ τέτατο here.—545, 546. Ameis-Hentze, Faësi-Franke, and Paley, following Bekker, Lachmann, and Zenodotus, reject these two lines, first, because Zeus, who here sends Athene down from heaven = Olympus, in 594 is on Mt. Ida, and, secondly, because there is nothing in the connection to justify the statement that he had changed his purpose. Other editors reply that he had changed some details, though not his general plan. And the poet would be less likely to concern himself about discrepancies

as to the whereabouts of Zeus, than the petty grammarians of old or the minute critics of modern times.—547. πορφυρέην, here an epithet of the rainbow; of the sea, xvi. 391; of death, xvi. 334; of a swollen and turbid river, xxi. 326, and elsewhere, seems to have denoted originally the darkened hues of the troubled sea (from πορφύρω, a reduplicated form of φύρω, to mix), then the dark red colors, especially of the rainbow or the cloud, and only later at length a definite purple. It will be seen from this passage that the rainbow was in the Homeric age the sign of a storm and an evil portent, quite unlike its significance to the Hebrews (Gen. ix. 13) and to us.—549. δυσθαλπέος: Ill-warming, *chilling*; only here.—ἔργων, here, as often elsewhere, of agricultural works.—550. Observe the aor. ἀνέπαυσεν, denoting the immediate effect of the storm, followed by the pres. κήδει, denoting its continued blighting influence.—552. ἔθνος, *host*.—555. Φοίνικι: Phoenix was the commander of the fourth division of the Myrmidons (xvi. 196) and Achilles' friend and guide from earliest infancy (ix. 485 seqq.).—ἄτειρέα, a standing epithet of the voice, especially a human voice assumed by a god (cf. xiii. 45).

556–559. Accommodated from xvi. 498–501, and the first and last lines nearly identical. See notes there.

561. The aged Phoenix is addressed here in the same respectful and endearing epithets as by Achilles (ix. 607).—ἄττα, like *papa*, and the vulgar *daddy* of uncultivated families, is a term of endearment substantially common to many languages.—παλαιγενές here takes the place of διοτρεφές in ix. 607, and is applied in the tragic authors particularly to gods of the old regime.—εἰ γάρ, *utinam*, a wish and a prayer. Cf. ἡρήσατο, 568.—563. τῷ, *then*.—564. ἔσεμάσσατο, *grieved*.—565. πυρός: Cf. 366.

570. The fly is the image of *persistence* (cf. xvi. 641).—572. λαρόν, *delicious*.—τέ: Dünster reads δέ and renders it *for*.—574. δουρί: A missile is conceived of as an instrument and is put in the dative with verbs of *throwing*. Cf. iii. 80.—575. ἔσκε δ' ἐνί: Düntzer gives the amended reading ἦν δέ τις ἐν to correspond with v. 9, x. 314. The Eetion here mentioned is not the father of Andromache of the same name; his sons had all been slain by Achilles (vi. 421).—577. δήμου, *of the common people*, as in Attic Greek.—εἰλαπιναστής: Schol. σύσσιτος, ὁμοτράπεζος. Only here.

583. Φαίνοπι: Cf. v. 152, where we have a sympathetic lament over his only two sons slain by Diomed.—οἱ, Hector.—585 is

not in the best MSS. and is bracketed in all the editions.—587. οἶον = ὅτι τοῖον, or ὅς οὕτως = *you who have thus fled trembling before*. Cf. 533, where ὑποταρβήσαντες = ὑπέτρεσας here.—588. μαλθακός, *weak*, Lat. *mollis*: only here. Even Agamemnon pronounces Menelaus mad that he should think of encountering Hector in single combat (vii. 109).—οἶος, without the help of others.—589. νεκρόν, *Podes*.—σὸν δ' ἔκτανε, κ. τ. λ., a rhetorical addition out of the logical order: *and* (not only dragged away his body, but) *slain* your faithful friend.

592=593.—593. αἰγίδα θυσσανόεσσαν: This famous aegis, made by Hephaestus for Zeus (xv. 310), adorned with a hundred tassels or tufts of gold, each worth a hundred beeves (ii. 449), and described at length v. 738 seqq., is borne sometimes by Athene (ii. 446), sometimes by Apollo (xv. 307), and sometimes by Zeus himself, as here.—595. τήν refers to this dreadful aegis.—596. δίδου is *relative* to the continued thunder and lightning and aegis-shaking of the previous verse, while ἐφόβησε is absolute and denotes the final result.

597. The *rout* (φόβοιο) begins where the catalogue begins, with Peneleos leader of the Boeotians (ii. 494), who also appears as a distinguished warrior (xiii. 92, xiv. 487, xvi. 335).—598. πρόσω, κ. τ. λ.: *With his face always turned towards the enemy*, as becomes a hero. Cf. xiii. 92: Πηνέλεων ἦρωα.—599. ἄκρον, *adj.*, agreeing with ὦμον, *at the top*.—ἐπιλίγδην, *adv.*, *grazing* (licking) *the surface*: only here.—γράψεν: The simple verb is found only here and in vi. 169. The compound ἐπέγραψεν is more frequent, e. g. iv. 139, xiii. 553.—ἄχρις seems to be used here in the sense of ἄκρως and ἄκρον: *and just scratched his* (shoulder) *bone*. The spear might do this and yet only graze the shoulder, there being so little flesh there.—600. ὁ γάρ, *explanatory*: for he it was that came near and hit him.—601. Leitus also was a Boeotian leader, and is mentioned with Peneleos (ii. 494), as well as among the heroes rallied by Poseidon (xiii. 91).—χείρ' ἐπὶ καρπῷ: *In the hand* (*acc. of specif.*) *at the wrist*.—603. *And he fled looking about*.—604. The ἔχων ἐν χειρὶ has special reference to the wound in his hand, 601.

605. ὀρμηθέντα: *As he* (Hector) *started in pursuit of Leitus*.—606. *Hit Hector in the thorax on the chest near the breast* (παρ)—three degrees of specification, all in the *acc.*: 1. without a prep., 2. with κατά, 3. with παρά. στήθος παρά μάζον is very frequent.—608. Δευκαλίδας, son of Deucalion, who was the son of Minos,

who was the son of Zeus. So Idomeneus gives his pedigree (xiii. 445 seqq.).

610. Μηριόνας: Düntzer, followed by Ameis-Hentze, adopts the amended reading, Ἰδομενῆος, in order to simplify this passage, which is much obscured by its conciseness. But this is unnecessary. Meriones was the usual charioteer and attendant of Idomeneus (ii. 650, 651, iv. 254, xiii. 246, xxiii. 113). But Idomeneus had entered this battle and was now fighting *on foot*, 612 (cf. xiii. 240 seqq.), and Meriones here has a chariot and Koiranos is acting as his charioteer. But Meriones has dismounted, as we see 620, and Idomeneus, after the breaking of his spear, which he threw at Hector, seems to have taken the place of Meriones in the chariot (609, δίφρῳ ἐφεισταότος), and Koiranos loses his own life in the attempt to carry him off the field. Thus, when rightly understood, the passage accords with the mutual relations of the parties, and such undesigned coincidences, with apparent discrepancies, confirm the genuineness and authenticity of the whole.—611. Κοίρανον is the object of βάλ', 617, where it is resumed by τόν.—Δύκτου, a city in Crete (ii. 647), from which Koiranos had followed Meriones (αὐτῷ), who had accompanied Idomeneus from Crete (ii. 651).—612–616. This long explanatory parenthesis relates to Idomeneus as the principal subject of the paragraph: *for he (Idomeneus) had come to battle on foot when he first left the curved ships in the morning, and would have given to the Trojans a great victory (in the slaying of so famous a leader) if Koiranos had not driven the swift-footed horses swiftly* (and thus brought his own person in the range of the missile that was thrown at Idomeneus).—615. φάος is pred. after ἦλθεν: *he came as a light*, i. e. a deliverer.—618. δόρυ πρυμνόν, properly the butt-end of the spear, must here mean the iron point or head.—619. κατὰ . . . ἔραξε: *And let the reins fall down to the ground* (cf. xvi. 459).—620. Meriones always fights near Idomeneus, and is, of course, at hand in such an exigency as this.—621. ἐκ πεδίοιο, with ἔλαβεν, *took from the ground with his own hands*. φίλος, cognate with σφός, *suus*, is used especially of parts of the body.

623. ὅτ': Most recent editions read ὃ τ' = ὅτι τε = *that*. With κάρτος, of course, ἐστίν is to be supplied: *that victory is no longer (on the side) of the Greeks*—a fact made sufficiently manifest by the fall of Koiranos and the breaking of the spear of Idomeneus, as well as the portents of Zeus, 545 seqq.

Vv. 626-714. When Ajax Perceives that Zeus is Favoring the Trojans, he bids Menelaus Find Antilochus, and Send him to Announce to Achilles the Death of Patroclus.

626. οὐδ' ἔλαθ' . . . Ζεύς, ὅτε = οὐδ' ἔλαθ' . . . ὅτε Ζεύς: Cf. 1.—
628. τοῖσι δὲ μύθων ἤρχε: This formula not unfrequently introduces a conversation between persons (here Ajax and Menelaus) both in the Iliad and in the Odyssey.

629. *Alas, now at length the veriest child might know.*—631. τῶν, sc. all the Trojans, opposed to ἡμῶν δέ. — ἄπτεται, *hit and hold* (xvi. 778).—632. ἔμπης πάντ', *all alike*, whether the thrower be good or bad. Schol. ὁμοίως.—633. *While all of ours* (lit. to all of us) *thus* (as you see) *fall powerless to the ground*, adv. adj. and verb all combining to express with emphasis the idea of utter failure.—634. αὐτοί περ, *ourselves by and for ourselves*, although forsaken by Zeus.—637. οὐδ' ἔτι . . . σχήσεσθ': *And say that the man-slaying Hector's might and invincible hands will no longer be stayed* (hold up), *but he will fall upon the black ships*. So Faësi-Franke, Koch, and Ameis-Hentze. And this seems to be the simplest construction and most in accord with the usage of σχήσεσθαι and πεσέεσθαι (cf. ix. 234, 235, xiii. 742). Others supply ἡμᾶς as the subject of σχήσεσθαι (taking it in the sense of *stand, sustain*, and making μένος the object), and some even make ἡμᾶς the subject of πεσέεσθαι also.

640. εἴη, opt. of wish: *would there were some friend* (sc. of Achilles) *who would announce*, etc.—641. οὐδέ, double and emphatic negative: *that he has even heard*.—643. οὐ πη, *nowhere*.—645. ῥῦσαι ὑπ', *save from under*, or deliver from. Cf. 224 above. See also ῥῦσαι ἀπό in the Lord's Prayer, Matt. vi. 13.—647. *And in the light even slay us, since now it hath pleased thee thus*. This prayer of Ajax, so unexpectedly addressed to Zeus, is as remarkable for its pathos as for its sublimity, of which it is cited as an instance by Longinus, De Subl. ch. vii.

648 = xiii. 245: Homer's heroes are not ashamed to weep. There it was Agamemnon. Here it is Ajax. Anon it is Achilles himself (i. 349, xviii. 316 et passim).—650. *And the sun shone upon them and the battle all over was made visible*. Observe ἐπί in comp. ἐπέλαμψε, and ἐπί in its original adverbial use, both in the sense of *on* or *over*. So in iii. 12. In Homer the prepositions are in a transitional state, partly used as adverbs, and partly as prepositions with nouns and in composition with verbs, and there

is a constantly increasing percentage of compound verbs and of nouns governed by prepositions from Homer downwards. See my paper on *The Prepositions in the Homeric Poems* (Trans. Am. Phil. Assoc. 1874).—653. ζῶδν ἔρ' shows the despondency of Ajax. Antilochus is selected as the messenger, partly perhaps because of his swiftness as a runner (xxiii. 756, Od. iv. 202), but chiefly, doubtless, as the next best friend of Achilles after Patroclus (Od. xxiv. 78 seqq.). In the Nekuia (Od. xi. 467 seqq.) the souls of Patroclus, Antilochus, and Ajax are intimately associated with the soul of Achilles. These correspondences between the Iliad and the Odyssey are interesting and instructive.

657–666. Cf. 109 seqq.: This apt and spirited simile, with slight variations, is used xi, 548–557 to illustrate the reluctance with which Ajax fell back to the line of the ships, and is there followed by a simile drawn from the ass, which the poet does not repeat here, because it suits the unyielding obstinacy of Ajax and not the ardent temperament of Menelaus.—657. ὥς τις τε λέων, sc. βῆ, goes away from the fold.—658. ὅστ' would regularly be the subject of ἔβη, 664, but the construction is forgotten in the intervening details.—659. πῖαρ: The fat is the part which the lion craves and seeks to take out of the cattle.—660. And he, craving flesh, rushes right on, but accomplishes nothing.—663. τάσσε τρεῖ: Which (lit. and these, sc. the torches) he flees, fearing.—664 is the sole point of comparison; the rest only gives life and color to the picture.—666. περί, adv., exceedingly.—667. πρὸ φόβοιο: Compare our *for fear, for* in English, as πρὸ in Greek, being properly *fore*, i. e. *before*.

670. Now let every man remember the gentleness of the unhappy Patroclus. This touched the heart of Menelaus the more because he was a kindred spirit.—672 = 478. A pathetic refrain from the lips of the particular friends of Patroclus.

675. ὀξύτατον is neut. acc. used adverbially (cf. xxiii. 477), but may be best rendered: *is the most sharp-sighted*.—676. πόδας ταχύς, only here predicated of the hare, which owes its fleetness only to its fears.—πτῶξ, properly an adj., timid, cowering (πτῶσσω), is here, and here only, used as a noun or name for the hare itself.—677. ἀμφικόμφω, leafy, only here. Compare Lat. *comae*.—679. The unusual frequency with which Patroclus and Menelaus are apostrophized, especially when they are in peril, indicates a special sympathy of the poet with those gentle spirits. See note xvi. 20, also 702 below.—681. ἴδοιο: Most editions

read ἴδοιτο, dropping the apostrophe (cf. xvi. 584), and taking ὅσσε as its subject. Cf. xxiii. 477. — ἔτι ζῶοντα: Cf. 653. — 682, 683 = 116, 117, where Menelaus is looking for Ajax, and there see notes.

685. εἰ δ' ἄγε δεῦρο, a stereotype phrase = *come hither, if you please*. — 686. ἥ μὴ ὥφελλε γενέσθαι: *Which would that it had never happened*, i. e. the sad event, though ἥ strictly refers to the sad news. — 687. σὲ καὶ αὐτὸν . . . εἰσορόωντα: *By the light of your own eyes*. Cf. 629 seqq. — 689. νίκη, supply ἐστί. — πέφαιται, κ. τ. λ.: Cf. 164, κ. τ. λ. = ὥριστος, al. ὥριστος = ὁ ἄριστος. — 690. *And there is great longing for him among the Greeks*. — 692. εἰπεῖν, tell Achilles, sc. the facts just mentioned. — 693 = 122.

694. κατέστυγε: *Was horror-stricken* (cf. Od. x. 113); only here in Iliad. — 695. ἀμφασίῃ ἐπέων, only here and Od. iv. 704, where these same two lines describe the *speechless* grief and dread of Penelope when she heard of the peril and departure of Telemachus. ἐπέων is pleonastic but emphatic. — 696. θαλερή, as an epithet of φωνή, may be rendered strong, or manly, or swelling: *and his strong voice was silenced*. — 699. οἱ σχεδὸν ἔστρεφε: *Was turning his horses this way and that*, and thus keeping them near him. In this touching picture we see the reason for the choice of Antilochus as messenger, which we are not told in 653 seqq.: he is horror-stricken at the sad news — he is speechless — his eyes fill with tears — and, without a word in reply to Menelaus, he runs, weeping, to bear the news to Achilles.

703. ἐτάροισιν: *The hard-pressed comrades of Antilochus in the place from which he had departed, and thus occasioned a great longing among the Pylians*, who were his followers. The reason why Menelaus did not choose to aid them is given in the following lines: he sent Thrasymedes, brother of Antilochus, to their assistance, and himself went to the defence of the body of Patroclus.

708. Κεῖνον: *Him whom you have named for the service*, 653. — 709. οὐδέ, κ. τ. λ.: *But I do not think that he will come now*, because his arms are in the hands of the Trojans. This is given as a reason for what follows: *let us, left to ourselves as we are likely to be, consider the best plan*. — 713, 714 = 634, 635: There addressed by Ajax to Menelaus on discovering that Zeus had turned against them, here by Menelaus to the two Ajaces fearing that Achilles cannot come to their deliverance. — 713. ἡμὲν . . . ἡδέ, both . . . and. — 714. ἐνοπήs = μάχης. — φύγωμεν is here followed both

by the acc. of the object and by ἐξ with the gen. of place: *escape death and fate (and escape) out of the battle of (with) the Trojans.*

Vv. 715-761. Menelaus and Meriones Bear off the Body of Patroclus, while the Two Ajaces Defend them against the Trojans, who, under Hector and Aeneas, Hotly Pursue them.

716. ἀγακλῆς ὦ Μενέλαε: So iv. 189: φίλος ὦ Μενέλαε, and Od. iv. 26: διοτρεφὲς ὦ Μενέλαε. The epithet is made more emphatic by being placed before the ὦ.—717. ὑποδύντε, *subeuntes*, is preliminary to αἶραντες and explanatory of it = *putting under your shoulders and thus raising up*. Observe the dual emphasizing the idea of a *pair*, followed by the plural, which is general.—718. πόνου = μάχης, as often. Render: *battle* or *struggle*.—ὄπισθεν, *in your rear* and in your defence.—720. *With like spirit as we have the same name*. Compare the dual Ἀἶαντε, 669. The close connection of thought is better expressed by omitting the comma before ὁμώνυμοι.—721. μίμνομεν, imperf. of customary action: *we who were wont aforesaid to meet the brunt of battle standing shoulder to shoulder*.

722. *And they accordingly took the body in their arms and raised it from the ground to a very great height*.—723. μάλα μεγάλως seems intended to emphasize ὕψι. It can mean, *with great effort*.—ἐπί, *at*.—726. πρό, *in advance of* and set on by.—727. ἕως = τέως, not relative but demonstrative: *for a time indeed they run*, etc.—728. ἐλίξεται, aor. subj.: *but when at length, as is his wont, he turns upon (lit. among) them*, sc. the dogs. This is followed by the gnomic aor. in the principal clause, 729.—729. διὰ denotes separation: *they scatter*.—732. κατ' αὐτοῦς with μεταστρεφθέντε σταίησαν = *turned and stood their ground against them*.—733. δέ introduces the conclusion, as often in Homer: *then they changed color*, that is, turned pale.

735-745. These eleven lines are suspected by many editors to be an addition by a later hand, partly because of the singular repetition of 735 in 746, and partly because of the seeming medley of similes which would be simplified and straightened out by the omission of these lines. The accumulation of similes very unlike to illustrate different points is Homeric (cf. ii. 455-483 et passim). It must be confessed that the simile of the burning city interrupts the story of the bearing off of the body of Patroclus by two heroes under cover of two others, which is so aptly illustrated by the similes which precede and follow this. It is not unlike, how-

ever, to the fire on the mountains in the series of similes at ii. 455. And the simile of the mules, which goes with it, though homely, is quite apt.—735. ἐμμεμαῶτε, *inspired with ardor*, stronger than μεμαῶτε. Cf. Acts ix. 1: ἐμπνέων.—736. ἐπὶ . . . τέτατο: Cf. 543, and notes and references there. The vivid description is well rendered by Pratt and Leaf: “The tug of war grew hard for them, fierce as fire that leaps upon a city of men, and, bursting suddenly forth, blazes, and the houses are laid low amid the mighty glare, and the strength of the wind sets it in a roar.” The construction of ἐπιβρέμει, 739, with the acc. is unusual. φλεγέθει also, as Pratt and Leaf remark, can be trans. here = *burns up*.—740, 741. τοῖς . . . ἐπήϊεν ἐρχομένοισιν, *pursued them* (sc. the bearers of the body, cf. 735) *as they went*. ἔρχομαι in Homer is not merely *come*, but *go*. Cf. 755 below.—742. ἀμφιβαλόντες = ἀμφιειμένοι, only the conception is more active: *having put on great strength*.—743. ἀταρπόν, only here and Od. xiv. 1, properly a path from which one does not *turn aside*. ἀ-τρέπω.—744. δοκόν, only here in the Iliad. Cf. Matt. vii. 3.—745. σπευδόντεσσιν, as they *speed* on their way.

746. ὀπισθεν: Cf. 718.—747. ἰσχανέτην, *held in check*: resumed in ἀνέργον, 752, where we have the object expressed in μάχην Τρώων.—748. *Stretching far away into the plain*. πεδίῳ seems to be governed by τετυχηκώς in the sense of *happening upon*, διαπρύσιον being, as usual, without a case. Elsewhere it is used only of the voice.—750. *And quickly puts (sets) the current of them all (ποταμῶν) towards the plain, turning them out of their course*.

755. τῶν, sc. the Greeks, resumed by κοῦροι Ἀχαιῶν, 758. The gen. is explained by the ψαρῶν, by which it is followed and attracted.—ψαρῶν . . . ἡὲ κολοιῶν: Cf. xvi. 583.—νέφος, *a flock*.—756. οὐλον, *confusedly*, lit. thick together. Köppen and Crusius render *terribly*, as if from ὄλλυμι. Cf. ii. 6: οὐλον Ὀνειρον.—760. περί τ’ ἀμφί τε, like our *round about*.

ILIAD XVIII.

Ὀπλοποιία. This title properly applies only to the last half of the book, which describes the Making of the Armor of Achilles by Hephaestus. The first half is rather a part of the Patroclea, since it narrates the final struggle for the body of Patroclus. This book brings to a close the protracted fight which began in the eleventh book—the third day's battle, as the commentators generally reckon, and the twenty-sixth day of the Iliad.

Vv. 1-75. Achilles, Full of Evil Forebodings, Receives from Antilochus the News of the Death of Patroclus, and Gives Himself up to the Most Passionate Lamentations. His Mother, Thetis, Hears his Lamentations, and Comes with her Attendant Nereids from the Depths of the Sea to Inquire the Cause.

1 = xi. 596, xiii. 673. Cf. also xvii. 366.—2. **πόδας ταχύς** limits, not ἄγγελος, but Ἀντίλοχος (cf. xvii. 654), and suggests one of the reasons for his selection as the messenger (cf. note on xvii. 699).—3. **ὀρθοκραιράων**: This epithet, found only in the gen. pl., is applied also to horned cattle (viii. 231), and well describes the shape of the old Greek ship curved up at both ends like the horns of the ox or the moon in its first quarter.—4. This anxious thought and fearful *foreboding of what had actually taken place* is a fitting introduction to the pathetic scene which follows.—5. Frequent introduction to a soliloquy of Homeric heroes, e. g. of Ulysses, xi. 403; Menelaus, xvii. 90; Agenor, xxi. 552; Achilles again, xxi. 53; Hector, xxii. 98.

7. **ἀτυζόμενοι πεδίῳ**, *fleeing distracted* (as by Ate, the goddess of madness and blindness) *over the plain*. Cf. vi. 38, 41.—8. *Hear that the gods*, etc.—9-11. See note on xvii. 410.—13. **σχέτλιος**, *cruel man*, or perhaps here, as the Scholiasts say, *rash, persistent*, sc. in disobedience to my orders (cf. xvi. 91 seqq.). There is no express mention of Hector in the orders. But Achilles, now full of anxiety and fear of the reality, might well think there was.

15. Said of Achilles at i. 193 also; of Ulysses, xi. 411.—17. Cf. xvii. 696.—19. The language of Menelaus to Antilochus (xvii.

685) here repeated by the latter with slight variation.—20, 21. These two lines, of more than Spartan conciseness, not only describe the whole situation, but point the vengeance of Achilles to its proper object.—21 = xvii. 122, and again 693, a sore grief, hence often repeated.

22. The grief of Achilles is as uncontrolled and uncontrollable as his wrath; it is, however, the measure and natural expression of his love for his friend.—23. *κόνιν αἰθαλόεσσαν* = *pulverem nigrum* = *μέλαιν'* . . . *τέφρη*, 25: An Oriental way of expressing grief.—25. *νεκταρέῳ χιτῶνι*, *his fragrant tunic*, which we may suppose was among the *χιτῶνες* and other articles of apparel which his mother had furnished as his outfit for the war (xvi. 223).—*ἀμφίζανε*, an expressive word, found only here, lit. sat about, i. e. settled upon it and *covered* it like an outer garment.—26. *μέγας μεγάλωστί*: Cf. xvi. 776.—28. *ληϊσσατο*, *had taken captive*, like Briseis, among the spoils of the numerous cities which Achilles had taken and destroyed (ii. 690, ix. 328 seqq.). The addition of Patroclus's name is fitting and touching in this connection.—32. *ἐτέρωθεν*, *over against* the female slaves, on the other side of Achilles.—33. *ὁ δ' ἔστενε*, *while he* (Achilles) *groaned in his noble heart*. The clause is parenthetical; the next line relates to Antilochus again, and gives the reason why he held the hands of Achilles, viz. because he feared that he might cut his own throat.—34. *ἀποτμήξει*: The recent editions generally have *ἀπαμήσειε*, *now off*, which is perhaps entitled to the preference as an uncommon word, found only here, and in keeping with the strength of Achilles' feelings.

35. Here the description returns to Achilles, whose groans were so terrific that his mother heard them in the depths of the sea. So in the first book she hears his cries and entreaties (i. 358), which line is repeated here, 36.—36. *πατρὶ γέροντι*, Nereus.—37. *κώκυσεν*, *shrieked*, used only of females.—39–49. This catalogue of the sea-nymphs was rejected by the Alexandrian critics as Hesiodic rather than Homeric. Hesiod (Theog. 240–264) gives a catalogue of fifty daughters of Nereus and Doris. Here we have thirty-three. Eighteen names are common to the two lists, and several lines are either identical or nearly the same. The names refer for the most part to the sea, and its shores, islands, caverns, bays, motions, colors, capacities, properties, and appearances. Compare the names of the Phaeacian youths, who were children of the sea, Od. viii. 111–119 seqq. Many of them

are distinguished from the corresponding adjectives by the accent, e. g. Γλαύκη (adj. γλαυκή), Θόη (adj. θοή); others, however, have the same accent, as Νημερτής and Ἀψευδής, which denote *truth*, and seem to be given to these nymphs because their father, Nereus, like Proteus in the *Odyssey*, had the gift of prophecy, and was hence called νημερτής and ἀψευδής, Hesiod (*Theog.* 234). So Crusius. On the significance of the names, see more in Koch ad loc.—49 = 38: This repetition is indicative of interpolation.—51. ἐξήρχε γόοιο, *began the lament*. So Hecuba, when Hector fell (xxii. 430).

53. εἶδετ', for εἶδητε. — 54. δυσαριστοτόκεια, an ἀπαξ εἶρ. made for the occasion = *unhappy mother of the noblest son*. — 55–60. These lines properly contain only one thought, which would regularly be expressed in one sentence. Thus: I who have given birth to a heroic son, and brought him up, and sent him to Troy, but shall never see him return! But the sentence, broken by parentheses and irregular constructions, is a perfect image of a mind distracted with grief and fear. ἦτ' would regularly be the subject of ὑποδέξομαι, which is the logical conclusion of ἐπεὶ τέκον: *who when I had given birth, etc., etc., i. e. after having given him birth, etc., etc., shall not receive him back again*. But in her excited imagination the mother sees her child *running up like a young shoot*—she dwells on the image and interjects it in a parenthesis; and when she resumes the sad tale, instead of continuing the construction which began with ἐπεὶ, she sets his bringing up, and sending to Troy, and his not returning over against each other in antithetic clauses, beginning with τὸν μὲν and τὸν δέ, which, however, refer to the same person, while the verbs are contrasted.—57. φυτὸν ὡς γουνῷ ἀλωῆς, *like a plant in a fruitful field*. The image of the child's growth under her care and culture still lingers in the mind of the fond mother. γουνῷ is a much-disputed word, derived by some from the root γεν (γίγνομαι) in the sense of *productiveness*, by others referred to the same root as γόνυ in the sense of *curve* = *corner*, or *swell*. ἀλωῆς = a threshing-floor (xx. 496), then any field, garden, or other level place like a threshing-floor, e. g. a vineyard (xviii. 561), an orchard or plantation (xxi. 36).—58. ἐπιπροέηκα: *Sent him over*, i. e. in command of ships, or perhaps *with*, dat. of instrument or accompaniment.—59. οὐχ negatives νοστήσαντα as well as ὑποδέξομαι.—61. ὁρᾷ φάος ἡλίοιο, the antithesis of λείψειν φάος ἡλίοιο, 11.—61, 62. Cf. i. 415 seqq.—62. ἰούσα, concessive, *even if I go*,

or *by going*.—63. ἐπακούσω in Homer means to hear so as to *understand*. Pratt and Leaf. With a true mother's love she will go to her son, though she cannot hope to help or save him, but only to know and sympathize with his unhappiness.

66. δακρυόεσσαι, *full of tears*, lachrymosae.—67. ῥήγνυτο: *Was breaking round about them* (and parting before them) continually, as they went. Cf. θάλασσα δίστατο, of the whales gambolling about Poseidon, xiii. 29.—Τροίην ἐρίβωλον, of the *country*, not the city. See at xvi. 461.—68. ἐπισχερώ, *in a row* (cf. xi. 668), though Döderlein makes it = *on the strand*. See Koch in loc.—71. κάρη λάβε, *took his head* in her lap as he lay stretched in the dust, 26.—ἔῆος, *brave, noble*: al. ἐοῖο, *her own*.

V. 72-148. Interview between Thetis and her Son, in which he Declares his Purpose to Avenge the Death of Patroclus by Slaying Hector, and she Bids him Wait till she can Bring him a New Suit of Armor Made by Hephaestus.

73, 74, as far as κεῖθε = i. 362, 363, where Thetis addresses the same words to Achilles at the outbreak of his quarrel with Agamemnon.—74. τὰ μὲν . . . τετέλεσται: This now is only the fulfilment of your own prayers by Zeus.—76, 77. Cf. i. 409 seqq., 509 seqq.

80 supplies the antithesis to 74 as well as 79: Very true, this is the fulfilment of my prayer by Olympian Zeus, but what pleasure do I derive from all this when I have lost my dearest friend.—82. κεφαλῇ = *life*: Cf. iv. 162.—84, 85. See note at xvi. 867.—86. αὖθι may be taken in a pregnant sense to denote state as well as place = *would that thou wert still dwelling there* unmarried, a goddess among other immortals of the sea. It does not imply that Thetis was not now dwelling in the sea.—87. ἀγαγέσθαι: See on xvi. 190.—88. νῦν δέ: We have here another instance of the abrupt intensity of Achilles' speech. See note, xvi. 60. The verb is to be supplied from the foregoing context: *but now* (this happened, sc. the marriage of Peleus and the agency of the gods in bringing it about) *that you also might have measureless grief for your son slain*.—93. *And pay the penalty for the taking-off of Patroclus*, i. e. for slaying him and stripping him of his armor.

95. οἷα = ὅτι τοῖα, *because or when you say such things*.—96. μεθ' Ἑκτορα, *after Hector*, i. e. after his death. See a good commentary on this and Achilles' answer to it in Plat. Apol. cap. xvi.

98. ἐπεὶ οὐκ ἄρ' ἔμελλον: *Since as it seems I was not destined*.—

99. ὁ μὲν, κ. τ. λ., epexegetical of the foregoing, hence without a connective.—100. δῆσεν, for ἐδέησεν, or ἐδεύησεν, which is more common in Homer: *he needed me to be his defender from death*.—ἀρῆς, gen. of ἀρή: curse, calamity.—101. νῦν δέ: The sentence is not completed here, but after a long and characteristic digression is resumed and repeated in 114. Compare νῦν δέ above, 88.—102. φάος: See at xvi. 39.—105. Concessive and antithetic to the preceding line: *a useless burden to the soil, although I am superior in war to any of the Greeks*. The comparison between superiority in battle and excellence of speech in the agora is a favorite one in the Iliad. Cf. iv. 400, xv. 283.—107. For ὥς with the opt. in a wish (which is poetical and especially Homeric), see the grammars. This curse upon strife and anger, which is followed by a more formal renunciation of his wrath and quarrel in xix. 67, gives plausibility to the theory that the moral as well as the theme of the Iliad is the Consequences of Unrestrained Anger as illustrated by the Wrath of Achilles.—108. πολύφρονά περ, indefinite object answering to the gnomic aorist ἐφείηκε, *which has constrained* (lit. impelled) *many a man though ever so wise*. So of wine (Od. xiv. 464).—110. ἥϋτε καπνός may be taken of the increase and spread of smoke itself with most commentators, or, as Döderlein, of its bursting forth into a flame.

112, 113 = xix. 65, 66: Words and verses characteristic of Achilles and used only by him. Cf. xvi. 60 and note there.—114. φίλης κεφαλῆς expresses affection with emphasis. Cf. Hor. Od. i. 24. 2: tam cari capitis, Soph. Oed. Tyr. 950: Ἰοκάστης κάρα, Ant. 1: Ἰσμήνης κάρα.—ὀλετῆρα: ἅπαξ εἶρ in Hom.—115, 116. Put into the mouth of Achilles again xxii. 365, 366, and in both cases in response to a warning of speedy death.—117. Cf. vi. 130 for the same emphatic negative introducing a similar sentiment.—121. κείσομ', antithetic to νῦν δέ, κ. τ. λ.: *I will lie inactive when I am dead, but now let me bear away fame and glory*. See at xvi. 85.—122. τινά, *many a one*.—123. παρειάων, gen. of separation after ὁμορξαμένην.—124. ἐφείην: Cf. 108.—125. γνοῖεν, sc. by the contrast.—126. οὐδέ με πείσεις: Cf. ix. 401. Achilles is, as Horace says, *inexorabilis*. Accordingly his mother in what follows does not attempt to dissuade him from his purpose, but only bids him wait till she can bring him a new suit of armor.

128. τέκνον is more endearing than νιέ.—129. He is intent only on vengeance, but his mother imputes to him the more generous motive—sympathy and succor for his comrades.—130. μετὰ . . .

ἔχονται: *Are in the possession of*, literally and emphatically, are held in the midst of.—133. ἐπαγλαϊεῖσθαι: A strong word found in Hom. only here = he will shine in and pride himself upon.—αὐτῷ, emphatic, *himself*.—134. μήπω, *not yet*, explained by πρίν γε, κ. τ. λ., in the next line.—136. νεῦμαι = νέομαι, here and often in fut. sense, like εἶμι.

138. υἱός, gen. of separation after πάλιν. —ἐῆος: Cf. 71.—141. ὀψόμεναί τε, *both to see . . . and to tell*. καὶ . . . ἀγορεύσων would regularly follow, but the part. gives place to the imper.—γέρονθ' . . . πατρός: See at 36.

Vv. 148-238. The Struggle for the Body of Patroclus Continues.

In Spite of the Two Ajaces, who still Obstinate-ly Defend it, Hector Lays Hold of it, and is on the Point of Dragging it off in Triumph, when, Moved by Herê, Achilles Shows Himself Unarmed on the Rampart, and by his Terrible Shout Puts the Trojans to Flight, and the Greeks Bear the Body to the Ships.

148. The scene changes, and the poet resumes the narrative of the battle as it was left at the close of the Seventeenth Book.—149. ὑφ' Ἑκτορος, as if preceded by φοβούμενοι instead of φεύγοντες.—150 = xv. 233 describes the locality of the ships drawn up on the shore of the Hellespont. Cf. also xvii. 432.—151, 152 is the conclusion, of which the condition is not brought out till 166 seqq., the intervening lines being parenthetical and explanatory.—153. γὰρ δὴ introduces the parenthesis. αὖτις, *again* in the course of the flight and pursuit. Cf. xvii. 730 seqq.—κίχον, *overtook*.—λαός in antithesis to ἵπποι = *infantry*, as opposed to *cavalry*, i. e. war-chariots.—155. ποδῶν: Gen. of part taken hold of after λάβε.—μετόπισθε, *from behind*. A change of position and relation from xvii. 735, 746 is here implied which troubles the small critics, but is neither impossible nor improbable in the progress of the action.—159. κατὰ μόθον, *in the tumult of battle*.—161-164. Compare this simile of the lion to that of the wild boar in xvii. 725-728.—165. A resumption of 151, 152, only shifted to the Trojan side and point of view. It is repeated from iii. 373, as 167 is from xi. 715.—167. θωρήσσεσθαι depends on ἄγγελος ἦλθε. Here, again, the minute critics ask: how could he arm himself, when he had lost his own armor and was too big to wear that of any other hero!

170 = i. 146 except the first word.—172. ἔστηκε, *has arisen*.—

173. νέκυος . . . τεθνηῶτος, not tautology, but poetical emphasis and exaggeration. Cf. xvi. 526: ἀμφὶ νέκυι κατατεθνηῶτι.—175. ἐπιθύουσι, change from the participial construction, cf. 141. Render οἱ δέ, 174, *while others*.—176. Only an exaggeration of the indignity which Hector is actually contemplating (xvii. 126). Compare also 179 with xvii. 127.—178. σέβας, *a sacred fear or dread*, followed by inf. γενέσθαι of the thing to be feared.

182. τίς γάρ: Düntzer and Koch read τίς τ' ἄρ after Aristarchus.—184. Διὸς κυδρὴ παράκοιτις, only here of Herê; of Leto, Od. xi. 580.—188. τεύχεα κείνοι, al. τεύχε' ἐκεῖνοι: We may suppose the demonstrative to have been accompanied by the pointing of the finger towards the Trojans.—189. οὐ . . . εἶα = *forbade*.—192. ἄλλου . . . τευ instead of ἄλλον . . . τινα by attraction to the following gen. τευ the interrog. instead of τοῦ the rel., but more spirited and Achillean. Observe also the brevity and abruptness of the following lines.—194. ἔλπομ', independent of the foregoing and following construction, though quite like the English, is rare Greek.

197. ἡμεῖς, sc. Herê and myself.—ὁ = ὅτι.—ἔχονται: Cf. 130.—198. αὖτως, just as you are, unarmed.—199–201 = xvi. 41–43, where Patroclus addresses the same language to Achilles, with slight difference, and where see note.

203. δίφιλος, al. Διὶ φίλος.—204. ὦμοις, sc. of Achilles. If the goddess had been putting the armor about her own shoulders βάλετ' would have been used instead of βάλε. Cf. v. 738, where we have a similar description of Athene arming *herself*. The *aegis full of tassels*, αἰγίδα θυσανόεσσαν, is described at length in ii. 448 as having a hundred θύσανοι, all gold, and each worth a hundred beeves.—205. ἀμφὶ . . . ἔστεφε = *circumdedit*: *she placed around his head* (as a corona or nimbus) *a golden cloud, and out of it* (or *out from him*) *she flashed a flame all-shining*.

207. The illustration is drawn from the alarm fires by which the inhabitants of a besieged city on an island solicit succor from the neighboring islands or the mainland, and it is drawn out with all the minuteness of detail characteristic of Homeric similes.—καπνός: The smoke which precedes the flame.—αἰθέρ' ἵκηται: *Reaches the sky*.—209 = ii. 385.—οὔτε, al. οἱ δέ: *And they*, sc. the besieged, referring by synesis to νήσου.—210. ἐκ denotes the position of the besieged combatants, *from their own city*, i. e. from its walls, usually expressed by ἀπό. Cf. 215 below.—ἄμα δ' ἠελίῳ καταδύντι: The beacons of the besieged islanders are

only columns of smoke by day, but the moment the sun sets the blaze is seen, like the glory on Achilles' head, with the illuminated cloud above it. Pratt and Leaf. — 211. πυρσοί: *Signal fires*. Only here in Hom. — ὑψόσε, κ. τ. λ.: *And high leaps the growing radiance*. — 213. ἀρῆς ἀλκτῆρες: See at 100.

215. ἀπὸ τείχεος: Not off from, but *from on the wall*, as ἀφ' ἵπποϊν, v. 13, and ἀπὸ . . . ὀχέων, iv. 306, mean *from on* the chariot. The meaning is that he went and stood on the wall overhanging the trench, and thence shouted—ἐπὶ τάφρον limiting ἰών, and ἀπὸ τείχεος limiting στῆ.—216. μητρός, κ. τ. λ. Cf. 134. — 220. ὑπο: *Sounded by life-destroying enemies investing a city*. — 224. ὄσσοντο: Sc. the horses, not less than the men. — 225. ἔκπληγεν: *Were panic-stricken*. — 228. τρὶς μὲν . . . τρὶς δέ: A favorite number and a favorite antithesis. Cf. 155–157. — ὑπὲρ τάφρου explains 215.

This splendid passage—Achilles showing himself and shouting from the wall, and by his mere person and voice, without arms, driving the Trojans panic-stricken to the city—is the turning-point in the Iliad, and is brought out with a power and grandeur which has no parallel except in the *peripeteia* of the Odyssey, where Ulysses throws off his disguise and scatters the mocking but now trembling and flying suitors. One such point of transcendent likeness and greatness in the plan of the two poems outweighs any number of petty and perhaps fancied discrepancies in proving a common author. See Theol. of Gr. Poets, p. 126. It should be observed, however, that Homer does not represent Achilles alone as the author of such superhuman achievements, but it is Achilles inspired and environed by the goddess Athene.

230. καὶ τότε: *Even then*, though Achilles was unarmed and there was no battle. — 231. *By (lit. about) their own chariots and spears*. — ἀμφί belongs properly to ἔγχεσιν, and only by zeugma to ὀχέεσσι, with which ὑπό would be more appropriate. Ad rem compare xvi. 378. — 234. εἵπεται: Sc. towards his tent. This implies that ἀμφέσταν is to be taken in a pregnant sense—not *stood* around, but attended the body mourning as it was carried on the bier. — 235. εἶσιδε, emphatic, *he beheld*. — 236. φέρτρῳ, the same as λεχέεσσι above. — 237, 238 explains the hot tears (235) by the pathetic contrast between the recent proud sending forth and the present sad return, which indeed was no return at all.

Vv. 239-309. Night Puts an End to the Battle. In a War-council of the Trojans Polydamas advises them to Retreat into the City while they can, before Achilles shall Enter the Field on the Morrow. But Hector Rejects the Advice and is Applauded by the Trojans.

239. ἀκάμαντα, *unwearied*, epithet of the wild boar, xvi. 823; of the river-god Spercheios, xvi. 176; and here of the Sun.—βοῶπις: Epithet usually of πότνια Ἥρη, as here, but of the sea-nymph Ἀλὶή, 40 above, and of Κλυμένη, an attendant of Helen, iii. 144. Usually rendered *ox-eyed*, that is, having large, calm eyes like those of the ox. But recent explorations in Egypt, and especially those of Schliemann in the Troad and at Mycenae, give plausibility to the theory that, as applied to the goddess *Heré*, it originally meant *cow-faced*, or *cow-headed* (as also γλαυκῶπις = *owl-headed*). See Schliemann's *Ilios*, pp. 281 seqq., and Brugsch Bey, *ibid.* 741 seqq., also Müller's *Archæol. of Art*, § 352.—240. πέμψεν: *Heré* hastened the setting of the sun to favor her beloved Greeks. Cf. viii. 484 seqq.—ἀέκοντα: Like a child sent to bed *before his time*. Cf. viii. 484 seqq. But the day has been long enough in all reason, having begun with book vi., reached noonday xi. 86, and advanced towards the setting sun xvi. 779, where see note.

244. ὑφ' ἄρμασιν limits ἵππους = *horses that were yoked to the chariots*. The gen. would be required if it limited ἔλυσαν.—245. ἀγέροντο: *Assembled* themselves spontaneously without the usual summons, under the pressure of fear and necessity. This is further shown by their *standing erect* instead of sitting as usual.—246. ὀρθῶν ἑσταότων limits ἀγορή. Cf. viii. 489: Τρώων ἀγορὴν ποιήσατο, κ. τ. λ., where ἀγορὴν ποιήσατο is the active form corresponding with the passive ἀγορὴ γένηται here.—248. δηρὸν δέ, κ. τ. λ. = ὅς or ἐπεὶ δηρὸν, a co-ordinate clause in place of a subordinate (parataxis).

249. πεπνυμένος, *prudent*, lit. inspired, an epithet applied to Antenor and Polydamas as friends of peace and a Fabian policy in the *Iliad*, e. g. iii. 148, vii. 347 seqq.; of Telemachus and his father in the *Odyssey*, e. g. i. 213, iv. 204, 206; and of heralds in both poems, e. g. *Il.* vii. 276, *Od.* ii. 38. Polydamas had shown his title to this epithet by similar warnings before, xii. 206 seqq., xiii. 726 seqq.—250. πρόσσω καὶ ὀπίσσω, *forward and backward*, in a literal and material sense (xvi. 265, iii. 218), and then figura-

tively of foresight, especially as derived from knowledge of the past, characteristic of the old man (iii. 109), but wanting in Agamemnon when he quarrelled with Achilles, i. 343. Compare the foresight of the prophet Calchas, i. 70.—251. ἰή, one = *the same*. Imitated by Verg. Aen. x. 702.—252. ἄρ, as the event showed.—253. Said of Nestor, i. 253, and Thoas, the wisest of the younger men, xv. 285.

254. ἀμφὶ . . . φράζεσθε: *Consider the matter on both sides*, that is, carefully, with circumspection. It is strengthened by μάλα. So περὶ φράζεσθαι, Od. i. 76. Cf. 250 above.—255. μὴ μίμνειν: The omission of the connective gives emphasis and force.—257. οὗτος ἀνὴρ: To name him were needless and comparatively unmeaning. Achilles was in the thoughts and often on the lips of Greeks and Trojans even in his absence from the fight, much more upon his reappearance on the field.—μήνιε, used especially of the superhuman wrath and vengeance of Achilles. Cf. i. 1. 422, 488, xii. 10.—258. ῥήτεροι πολεμίζειν, the personal for the impersonal construction: ῥήτερον πολεμίζειν, κ. τ. λ., but very like the English idiom: *they were easier to fight with*.—262. οἷος, for τοῖος: *Such is his proud spirit*.—οὐκ ἐθέλησει expresses at once the result of Achilles' pride and the object of Polydamas's fear.—264. *Midway between the ships and the city share between them the might of battle*.—266. πίθεσθε: Observe the asyndeton again (cf. 255, 262), and the rapidity of thought and intensity of fear expressed by it.—ὦδε, as follows. Sc. 267 seqq.—269. εὖ = *too well*.—νύ is inferential, *then indeed*.—272. αἶ γάρ . . . γένοιτο: *Would, indeed, that this might be far from my ears*, i. e. that I might never hear it. Compare the μὴ γένοιτο so frequent in the writings of St. Paul.—273. κηδόμενοί περ: *Distressed as we are*.—274. *During the night we will keep our force in the agora*. So Crusius, Faësi-Franke, Düntzer, Ameis-Hentze, Koch, and most of the recent commentators, though they all acknowledge that σθένος in the sense of δύναμις, military force, is unprecedented. La Roche follows Aristarchus in rendering: *During the night we will gain strength by counsel* (in the agora).—ἄστυ, obj. of εἰρύσσονται, of which πύργοι, κ. τ. λ., is the subj.—276. ἐξευγμένα, joined, that is, *fastened* to the gate-posts by bars.—277. ὑπηοῖοι is more definite than πρῶϊ, *towards morning*, emphasizing the *early morn*.—278. τῷ: Cf. οὗτος ἀνὴρ, 257.—281. παντοίου, *in every direction*, hither and thither.

284, 285 = xii. 230, 231. Characteristic of the relation between

these two men.—285. οὐκέτι implies that the advice of Polydamas is usually acceptable, but *this which you now give thus publicly* (in the agora) *is no longer so*. —289. πολύχρυσον πολύχαλκον: These epithets remind one of the discoveries of Schliemann at Hissarlik.—290. δόμων, gen. after ἐξ.—291. Phrygia and Macedonia are the rich and powerful neighbors and allies of the Trojans. Cf. iii. 401. The Lydians are unknown to Homer, who must therefore have lived before the rise of their empire.—292. περνάμεν' ἔκει: *Have come on sale* (lit. exported) *to Phrygia*.—293. ὅτε πέρ, *just when*.—294. *To win glory at the ships and coop up the Greeks by the sea*.—295. μηκέτι . . . φαῖνε: *No longer be setting forth*, pres. imper.—297 = ii. 139 et al.—298, 299 = vii. 370, 371, where these are the words of Priam.—300. Doubtless meant as a slur on Polydamas.—κτεάτεσσιν: Dat. of cause, *unduly troubled for his possessions*.—301. καταδημοβορῆσαι: *For public consumption*. Only here.—302. τῶν is referred by La Roche to κτεάτεσσιν, but by most editors to λαοῖσι: *any of whom it is better should enjoy* (these possessions) *than that the Greeks* (should possess them).—303. Repeating the words of Polydamas, 277, but with a very different conclusion: not on the walls and towers, but *at the hollow ships*.—305. ναῦφιν is gen.—306. After ἐθέλῃσι, supply μάχεσθαι, implied in ἀνέστη.—308. φερούμην: The opt., perhaps, implies more of *wish* than the subj. by which it is preceded.—309. *The god of war belongs to both sides and slays also the slayer*. Hence the epithet ἄλλοπρόσαλλον applied to Ares in v. 831.—κατέκτα is gnomic aorist.

VV. 310-355. The Trojans, Bereft of their Senses by Athene, Follow the Advice of Hector. The Greeks Bewail Patroclus, and Prepare the Body for Burial.

310-313. A commentary on popular applause, which is well worthy of remembrance.—313. ἄρ' implies that such popular blindness is to be expected.

316. ἐξῆρχε γόοιο: Cf. 51 and note there.—317. χεῖρας ἀνδροφόνους: There is genuine pathos in the contrast between those *hands* which were wont to deal out *slaughter* among *men* and the same hands now laid in sorrowing and pitying tenderness on the *breast* of his *friend*. See a like pathetic contrast in xxiv. 478, 479, where Priam *kisses the dreadful man-slaying hands of Achilles that had slain so many of his own sons*.—318. λῖς ἡϋγέ-
 νειος: See note on xvii. 134.—319. ὑπό, *from under*.—321. ἐπήλθε,

aor. following a pres., so frequent in Homeric similes. ἄχνυται denotes the permanent feeling, ἐπῆλθε the more temporary though repeated action, and is followed again by the pres., χόλος αἰρεῖ, of the permanent feeling.

324. ἔκβαλον denotes a hasty, inconsiderate utterance. — 326. Menoetius, the father of Patroclus, was from Opûs, capital of Locris, but had fled with his son, guilty of manslaughter in his boyhood, to Peleus in Phthia, whence also he sends his son with Achilles to the war (xi. 765 seqq., xxiii. 85 seqq.). As to the consistency of this promise of Achilles to bring back Patroclus covered with glory and rich in spoils after the fall of Troy, with his repeated assurances that he had been forewarned of his premature fall and did not expect to return, it is hardly worth while to attempt any reconciliation of such impassioned utterances in so changing circumstances. — 328. τελευτᾶ, *bring to pass*. Observe the emphatic separation of οὐ from its verb. — 329. ἄμφω, Achilles and Patroclus. — ὁμοίην, *the same*, sc. that of Troy, 330. — 335. κεφαλὴν: Compare 176 above and xvii. 39. — μεγαθύμου, *your proud murderer*. Not necessarily to be taken in a bad sense. Menelaus calls Paris δῖον Ἀλέξανδρον (iii. 352). Düntzer places the comma after μεγαθύμου: the proud Hector, your murderer. Pratt and Leaf make μεγαθύμον qualify σοῖο. — 336. Achilles executes this threat (xxiii. 175, 182). — 338. κείσεαι αὐτῶς: It was an honor to Patroclus *thus to lie with captive Trojan women weeping floods of tears all around*. — 341. καμόμεσθα, in a pregnant sense: *won by our labors*.

344. ἀμφὶ πυρὶ στήσαι, pregnant = *set and surround with fire*. Cf. πῦρ ἄμφεπε, 348. — 345. λούσειαν ἄπο with two acc., as κάθηρον in xvi. 667. — 347. ὑπό, κ. τ. λ., another pregnant formula: *they took wood, and, putting it under, set it on fire*. The same formal description occurs Od. viii. 435–438 = 346–348 here. — 350. καὶ τότε δῆ in a conclusion = *then indeed also*. — 351. ἐννεώροιο: *Nine seasons old*, old oil as well as old wine being regarded as better. For the *nine* years compare the giants nine years old, nine cubits broad, and nine fathoms high, Od. xi. 311, and also Horace's *nonumque prematur in annum*. — 353. *And over the soft linen they covered the body with a white funeral robe*. Cf. the famous φᾶρος ταφῆϊον of Laertes, Od. ii. 97. — 354, 355. A sort of refrain = 315 expanded and emphasized to suit the case of the *Myrmidons*.

356–369. Enclosed in brackets in some editions and by some

editors pronounced an impertinent interpolation, though it is quite in keeping with the frequent wrangles between Zeus and Herê, which seem so much like a burlesque on matrimony and court-life among the celestials.—357. *You have done it at last*, i. e. *you have succeeded at length in rousing up the swift-footed Achilles*.—358. ἀνστήσας' is supplementary to ἔπρηξας, and καί emphasizes ἔπειτα. Ad rem, cf. 170.—ἦ ῥά νυ, κ. τ. λ.: *Really now the long-haired Greeks must have been your own offspring!* judging by your affection for them.—360, 361 = i. 551, 552; also xvi. 439, 440.—362. *Many a man, even methinks (καὶ δὴ πού) mortal though he is, and who knows not so many wise ways, as I do, is wont (is likely, μέλλει) to wreak his vengeance (accomplish his purpose) on a man: why, then, ought not I.* The argument is a *minori ad majus*.—τελέσσαι is explained by κακὰ ῥάψαι, 367.—363. ὅσπερ θνητός, κ. τ. λ., explains and emphasizes βροτός.—364. φημι = εὔχομαι.—365, 366 = iv. 60, 61: Another link between the so-called Achilleid and the additional books, the so-called Iliad. 384 below is another.—366. σὺ δέ, *while you*, expands and emphasizes σή.—368. ἀγόρευον: Rarely of a conversation between two, but several times of a conversation between two gods (cf. xxi. 514).

Vv. 369–427. Thetis Comes to the House of Hephaestus and is
Kindly Received by him.

369. In the Iliad the dwelling and workshop of Hephaestus are on Mt. Olympus (cf. 142). In the Odyssey his favorite abode is on the island of Lemnos (viii. 283).—370. ἀστερόεντα, *shining like a star* (xix. 381). See note xvi. 134.—μεταπρεπέ' ἀθανάτοισιν: *Distinguished among the palaces of the immortals*.—372. ἐλίσσόμενον: *Turning this way and that*, bustling; versantem, lit. volventem.—373. σπεύδοντα, *in his haste*.—τρίποδας: Anything having three feet—a kettle to heat water for the bath, as above; 344—stands for caldrons, candelabra, tables, or drinking-cups; their use here is mere matter of conjecture.—ἐείκοσι πάντας: *Twenty in all*, one for each god, Gladstone thinks, and thus finds an argument for just that number of proper "Olympian deities." Studies on Homer, vol. ii. Cf. Theol. of Gr. Poets, p. 138.—375. *And he put golden wheels under the base (foot) of each.* Brass or copper is the solid material and gold the ornamental for everything used by the gods.—376. αὐτόματοι: The supernatural element characterizes all the works of Hephaestus. His tripods

are *self-moved*. His handmaids are gifted with intelligence and speech, 419 below.—θεῖον . . . ἀγῶνα, *the assembly* (place of assembling) *of the gods*.—377. δῶμα, sc. of Hephaestus.—378. *And now they were so far finished, only the handles (ears) were not yet added; he was just preparing these, and was hammering out the rivets*.—381. οἱ ἐγγύθεν, *to his house—chez lui*.—382. προμολούσα, *coming forth* from the house or chamber.—Χάρις: Aphrodite is the wife of Hephaestus in the Odyssey, and from this discrepancy an argument has been drawn against the one-authorship of the two poems. But the same principle underlies both conceptions, viz. that the divine artist and architect must have Grace and Beauty for his wife. Moreover, the amours of Aphrodite with Ares, related in the Odyssey (viii. 266 seqq.), might well explain her repudiation.—383. ἀμφιγυῖεις, *lame in both legs* = κυλλοποδίων, *crook-footed*, 371. So understood by the ancients and most moderns. But Autenrieth and Ameis-Hentze make it = ambidexter, i. e. *strong-armed*, to which rendering its association with περικλυτός (cf. 393, i. 607 et al.) lends some probability.—384 = vi. 253.—ἐν . . . φῦ, *grasped*, lit. *grew in*, *grew to*.

385. ἰκάνεις and θαμίζεις are both present perfect in sense.—386. αἰδοίη τε φίλη τε: *Both honored and dear* (welcome).—πάρος, κ. τ. λ.: *For heretofore you have not been at all accustomed to visit me often*.—387. ἔπεο προτέρω, *follow me in* (lit. further).—388 = Od. v. 91. — 389 = v. 36 and Od. vii. 162 put together. Phraseology common to the Odyssey and both parts of the Iliad, thus linking them all together.—390 often repeated in Odyssey.—392. ὦδε is better taken in the unusual sense of *place* = *come out herē*.

394. δεινὴ τε καὶ αἰδοίη, *venerated and honored*.—396. ἰότητι, *at the will*.—397. χῶλὸν ἔντα: His lameness, probably at his birth, and the shame it caused his mother, are here represented as the cause of his long and distant fall. In i. 590 seqq. Hephaestus tells his mother how Zeus once hurled him from the celestial pavement and he fell half-dead in Lemnos—a different story, but quite analogous in the lurid light it throws on the morals and manners of the gods.

398. Θέτις ὑπεδέξατο κόλπῳ = vi. 136, last clause, where Thetis in like manner receives and protects the infant Dionysus. Another link between the Achilleid and the Iliad, not only in language, but in the conception of the character and functions of Thetis. Eurynome (= the Wide-ruling) is not named among

the Nereids in 39-49 above. In Hes. Theog. 357 she is called a daughter of Oceanus.—400. εἰνάετες, another example of *nine* as a favorite number, cf. xvi. 785.—401, all doubtless ornaments of female dress, but precisely what commentators are not agreed. Pratt and Leaf translate *brooches and twisted whorls and rings and necklaces*.—402. ῥόος Ὠκεανοῖο: Oceanus in Homer is a *river* and the father of rivers, flowing round the earth and so returning into itself (ἀψορρόου, 399 above). Cf. xiv. 246, xxi. 195 seqq.—403. ἄσπετος, *immeasurable*, lit. *unspeakable*.—405. ἴσαν, 3d pl. pluperf. of οἶδα. See Gram. and Lex. Only here in Iliad; not unfrequent in Odyssey.—406. τῷ, *therefore*.—407. πάντα . . . ζωάγρια, *all that is due for saving my life*. Cf. Od. viii. 462. Compare ζώγρει: take me alive and not slay me, vi. 46 et al.—409. *While I put away my (mid. voice) bellows and all my tools*. The bellows are, of course, movable and worked by the hands. 410. πέλωρ αἶητον: *The hard-puffing* (or huge, or insatiate) *monster*. αἶητον is used only as an epithet of Hephaestus, and is a word of doubtful origin and meaning. The contrast between the huge body and brawny arms of the prince of blacksmiths and his thin, feeble, shuffling lower limbs is not altogether unnatural and is very amusing. Well might inextinguishable laughter be excited among the blessed gods when they saw such a figure, serving as their cupbearer, *puffing and bustling* (ποιπνύοντα) through their halls! (i. 599 seqq.).—413. τοῖς ἐπονείτο: *With which he was toiling*, that is, had been toiling till this moment, imp. instead of pluperf. to express continued action.—414. ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρε: *Both sides of his face and both his hands*.—416. σκῆπτρον παχύ, *a staff thick and stout*.—εὐράζε= *foras, forth*. Observe the repetition of χωλείων.—417. ὑπό, adv., as in 411, doubtless putting their shoulders under his arms, *subeuntes*, and thus supporting him. Cf. ὑποδύντε, viii. 332. In regard to the life and intelligence of these handmaids, and the material of which they were made, see note 6.—419. μετὰ φρεσίν: Etymologically φρένες = Lat. renes, old Engl. reins. In material sense = diaphragm. Translate: *in their breasts*.—420. ἔργα, here *works of art*, more frequently of agriculture.—421. ὑπαιθα = ὑπό, 417.—ἔρρων, *hobbling* (lit. *dragging*) *along*.—422. ἐνθα . . . περ: *Just where Thetis was* (in her very presence), *he sat*.—423-425 = 384-386, repeating the welcome just given by his wife.—426, 427 = xiv. 195, 196, Od. v. 89, 90. In each instance addressed to a god.

Vv. 428-467. Thetis Offers her Petition and Hephaestus Engages to Execute her Order.

428 = i. 413.—429. *Verily now, Hephaestus, of all the goddesses in heaven has any one endured so many dreadful sorrows as these* (τοσσάδε), *as the sufferings which Zeus, etc.* At 84 above the marriage is ascribed to the gods in general, and in xxiv. 60 Herê assumes the responsibility to herself.—432. Explanatory of the preceding, hence without a connective.—ἐκ . . . με = *me alone of all, singling me out.*—δάμασσεν, *he married me*, lit. *subjected me*. The very name of a wife (δάμαρ) is from this root and implies subjection.—435. ἀρημένος, *oppressed with miserable old age*. A word of doubtful etymology, perhaps kindred to βαρύς.—ἄλλα δέ μοι νῦν: *And other troubles are upon me now.*—436-443 = 56-62 repeated. Such repetitions in eulogy and wailing of a dead son are as natural as they are touching from the lips of a mother.—In 444, 445 she repeats the wrongs of her son in the same words which *he* had used in xvi. 56-58.—446. *Verily, grieving for her he was wasting away his soul.*—448-450 corroborate the statements and repeat many of the words of the Ninth Book, to which it is often said there is no allusion in the subsequent books.—γέροντες, e. g. Odysseus, Phoenix, and Ajax (ix. 225, 432, 623).—δῶρ' ὀνόμαζον (ix. 121, 515).—ἡναίνετο (ix. 378, 679).—454-456. Apollo disarmed and disabled Patroclus, and thus occasioned his death (xvi. 793 seqq., cf. 845).—457. τὰ σὰ γούναθ' ἱκάνομαι: *I am come a suppliant to these thy knees*; expressed by the single word γουνάζομαι (xv. 665), γουνοῦμαι (xxi. 74), and ἐλλίσσετο γούνων, the suppliant embracing the knees of the person supplicated (i. 500).—460. ὄ = ὄς, referring to θώρηχ': *for the corselet which I had*, etc.—ἀπώλεσε: Cf. xvi. 804.

464. ᾧδε . . . ὥς = *as certainly as*. So ᾧς . . . ὥς, viii. 538-540.—465. νόσφιν ἀποκρύψαι: *Hide him away from death.*—466. τις . . . ἀνθρώπων πολέων, *emphatic: many a one among the mass of men.*—αὔτε, *hereafter*, as in ix. 135 et al. Crusius and Koch render it *again*, sc. like the former arms of Achilles.

Vv. 468-608. Hephaestus Goes to his Work, and First Makes the Shield, a Wondrous Work of Art.

469. κέλευσέ τε ἐργάζεσθαι: The bellows, like the tripods and handmaids, are living and self-moving at the bidding of their master.—470. χοάνοισιν, *melting pits*: only here in Homer.—

εἰκοσι πᾶσαι, *twenty in all*, one for each pit.—471. *Sending forth every degree of strong-blowing breath*.—παντοίην is explained in 472, 473.—εὐπρηστον, only here.—472. ἄλλοτε δ' αὖτε: *At other times again* (to blow softly or not to blow at all) *just as from time to time Hephaestus might wish or the work might require* (lit. was being performed). The antithesis is *implied* in the succeeding line. ἄνοιτο, for ἀνύοιτο.—473. ὅπως with iterative optative = as from time to time.—Koch calls attention to the unusual number of ἀπαξ εἰρημένα, necessitated by the subject-matter, in the last part of this book—thirty-nine in the last one hundred and fifty lines to only twenty in the preceding four hundred and sixty-seven lines.—474, 475. To the four metals here named, suited to the color and nature of the objects to be represented, a fifth (κύανος) is added, 564.—476, 477. The anvil, the hammer, and the fire-tongs, with the bellows before mentioned, are the simple and sole implements with which the divine artificer produces the marvels of his art.

478. The shield alone is described in detail (occupying one hundred and thirty lines), and that not as already finished, but we see every part and every ornament as it is wrought in by the hand of the artist.—479. πάντοσε δαιδάλλων: *Skilfully elaborating it in every part* (lit. in every direction). δαιδάλλων, from δαίδαλος (cf. 482) is found only here and Od. xxiii. 200: δαιδάλλων χρυσῷ τε καὶ ἀργύρῳ ἥδ' ἐλέφαντι.—480. ἐκ, κ. τ. λ.: *And from it* (attached to it) *a silver-studded shoulder-strap*. Cf. xiv. 404, 405, and note xvi. 135.—481. *And then the shield itself* (the body of it) *had five layers*. The shield of Ajax had seven (vii. 220).—482. δαίδαλα is a fit and favorite word as applied to the works of Hephaestus (cf. 379, 390, 400) (here with πολλά, covering all the marvels that follow), and ἰδυίησι πραπίδεσσι, *with cunning thought*, is used only of him (cf. 380).

483. Ἐν μὲν . . . ἐν δέ . . . ἐν δέ, repeated with each section of the work, 490, 541, 550, 561, 573, 587, 590, 607. ἐν, adv. = *therein*. In the centre and front of the shield we have a representation of the natural universe—earth, sky and sea, sun, moon, and stars.—485. τὰ is demonstrative and deictic: *those constellations all with which the sky is crowned*. So τό in 486: *that might of Orion* = Orion, that mighty hunter.—486. Πληϊάδας θ' Ὑάδας τε, usually explained as “the Sailing” and “the Rainy” constellations, i. e. severally, favorable to navigation, and bringing rain, during their ascendancy. But the favorite etymology now is

“the Wood-pigeons” (πελειάδες) and “the Pigs” (ῖς, Lat. suculae), thus bringing them under the same category with Ἄρκτος, “the Bear,” among the animals which Orion, the mighty hunter, chases through the sky. Arcturus, Orion, and Pleiades are mentioned in the book of Job, ix. 9, xxxviii. 31, 32. — 488. αὐτοῦ, *there*, in the same part of the heavens.—δοκεύει: The head of the bear is directed towards Orion; hence the representation that the animal is watching the hunter that pursues him.—489. The Bear is the *only* constellation *named*, or *then* known, that never sets, lit. has no *part in the baths of Oceanus*. Compare Verg. Georg. i. 246: Arctos Oceani metuentes aequore tingui, and Ovid Met. xiii. 727: Arctos aequoris expers.

490. Passing from the natural world to the sphere of human life, the artist now places (perhaps on the second layer of the shield, 481, counting out from the centre and back from the front) and makes (perhaps of the second metal, viz. tin, 474) two cities—one in peace, with its marriages, festivals, and civil tribunals; the other in war, with its battles, siege, and ambuscade.—491. τῇ μὲν has its answering τὴν δέ, 509.—492. νύμφας, *brides*, lit. *veiled*, nuptas (nubo).—δαίδων ὑπο λαμπομενάων: *By the light of blazing torches*.—493. ἡγίνεον, a lengthened form of ἄγω. The subject is indefinite: *they were conducting brides from their chambers to the house of the bridegroom*.—πολύς, *loud*.—ὑμέναιος and ὀρχηστῆρες are both ἅπαξ εἰρ.—494. ἐδίνεον, *danced in circles*.—ἄρα, *of course*.—495. βοὴν ἔχον, for ἐβόων=*kept sounding*. Cf. xvi. 105.—αἱ is deictic: *and there the women looked on with wonder, standing each before the doors*.

497 introduces a second scene in the first city, viz. a suit and strife in the forum.—498. ποινῆς, *quit-money for a man slain*. So ix. 633.—499. *One party protested that he had paid all, declaring it to the people, while the other denied that he had received anything*.—500. μηδέν occurs only here in Homer. Of course with ἀναίνετο it makes a double negative, which strengthens the negation.—501. *And both desired to get a decision* (an end of strife, πέρας) *before a judge* (one who knows).—502. ἀμφὶς ἀρωγοί, *partisans* (lit. *helpers*) *on both sides*.—503. *And there* (οἱ is deictic, as αἱ, 495) *the old men* (associate judges with the ἵστωρ) *were sitting on seats of hewn stone in the sacred circle* (of justice).—506. τοῖσιν: *With these* (sc. the staves of office placed in their hands by the herald, thus investing them with authority, cf. ii. 186) *they*, sc. the judges, *then rose up quickly, and, one after another, gave judg-*

ment.—508. *To give* (be given) *to him who should plead his cause before them the most uprightly.* We must suppose the two talents of gold to be laid down as a stake by the parties at the commencement of the trial.

509. **δύω στρατοί**: The two armies, sc. of the besiegers and the besieged, are mentioned here by way of anticipation, and actually appear on the field of battle only at 533, the intervening lines being occupied with the motives and plans of the combatants and the development of the forces, much of which, of course, is *poetical* imagination and quite incapable of representation by the *arts of design*.—510. **δίχα**, κ. τ. λ. = Od. iii. 150.—**σφισίν**, the besiegers. They were disposed to offer the besieged the alternative (**δίχα**): utter destruction or else the surrender of one half of all the property of the city. Hector contemplates the offer of this latter to the Greeks and expresses it in the same words, xxii. 120, 121, although the latter line is there bracketed in most editions.—513. *But they*, the besieged, *were not at all persuaded*, i. e. did not consent to either alternative, but secretly (**ὑπ-**) *armed themselves for an ambuscade*.—515. **ἔφεσταότες**, masc. ad sensum, though **ἄλοχοι** and **τέκνα** are grammatically fem. and neut.—**μετὰ δέ**: *And with them the men whom old age held back* from the ambuscade.—516. **οἱ δέ**: *But the rest*, all besides the women and children and old men. Opposed to **τείχος μέν**.—517. **ἔσθην**, plupf. 3 dual, from **ἔννυμι**.—519. **ἀμφὶς ἀριζήλω**: *Resplendent round about; but the people* (troops) *under them*, sc. under Ares and Athene, *were less* in size and splendor. Opposed especially to **μεγάλω**. The contrast was conspicuous between the two gods and the men whom they were leading on.

520. **εἶκε**: *It suited* or *seemed good*, imp. instead of the plupf. **ἑώκει**, usual in Homer.—521. **ἐν ποταμῷ** explains the relative clause **ὅθι . . . λοχῆσαι**, sc. *at the river*.—**πάντεσσι βοτοῖσιν**: *All the flocks and herds*, sc. of both armies. **βοτοῖσιν** is **ἅπαξ εἶρ.** in Hom.—523. **ἀπάνευθε . . . λαῶν**, *far from the troops*.—525. *And they*, sc. the cattle, *quickly came forth*.—527. *They*, sc. the besieged lying in ambush, *seeing these herds before their eyes, ran upon them, and soon after surrounded and cut off the herds and slew the herdsmen that were over them.* **ἐπί** is the technic for the herdsman's charge over his herd, e. g. vi. 25, 424.

530. **οἱ δέ**, the besiegers: opposed to **οἱ μέν**, 527.—531. **εἰράων προπάροιθε**, *along the seats in the agora*. So **προπάροιθεν ἡμόνος**, *along the shore*. **εἰράων** is found only here, and is used in the

plural to emphasize the idea of number, as ἀγοραί is sometimes used. Cf. Od. viii. 16: ἀγοραί τε καὶ ἔδραι.—ἐφ' ἵππων . . . ἀερσιπόδων = *on chariots drawn by high-stepping horses*.—533. στησάμενοι, *having set themselves in array*.—535–538 = Hesiod, Shield of Hercules, 156–159.—ἐν, adv., *there*, that is, *among them* (cf. 483). *And there Discord* (iv. 440), *and there Din* (v. 593), *moved among them*, *and there grim Death* (ii. 302).—ἔλκε, finite verb in place of a part. connected with ἔχουσα.—ποδοῖν, part. gen.—539 returns to the combatants.—ὥστε ζῶοι βροτοί, *like living men*. Cf. 376, 418.

541. From the city and civil and military affairs the artist now passes to country life—the harvest, the vintage, and country dances. We may suppose these scenes to be placed on the third layer of the shield and made of the third metal.

541–549. The preparation of the soil.—541. νεῖόν, *new land*, that is, land that has lain fallow and is now newly ploughed and thrice turned (τρίπολον).—542. *And many ploughmen, circling round and round, drove their teams continually forward and backward in it*.—544. ἰκοίατο, iterative opt. answering to δόσκειν in the principal clause.—546. *While some, having completed their round* (στρέψαντες), *reached the end of the field* from which they started and were receiving their cup of wine, *others* (τοὶ δέ) *were still making their circuits along the furrows*, etc.—στρέψασκον, iterative, is opposed to στρέψαντες, aor. part. denoting completed action.—548. ἡ refers to νειοῖο. *The field grew black behind the plough*, because the soil just upturned is darker than that which has been exposed to the air and sun.—549. *This, to be sure, was a surpassing wonder*. περί is adv. The wonderful skill of the artist was shown in making his material, which was gold, look so much like real ploughed land (cf. 418).

550–560. The harvest.—550. τέμενος, a piece of land set apart for the king, 556. Cf. vi. 194, xx. 184. Observe the numerous ἀπαξ εἰρ. here: βαθυλήϊον, ἔριθοι, δρεπάνας, ἀμαλλοδετήρες, ἐλλεδανοῖσι, δραγμαεύοντες. An unusual subject necessitates unusual words.—552. ἄλλα . . . ἄλλα: *And armfuls of corn, some were falling to the ground in thick succession along the swath, while others the binders were binding in sheaves*.—δράγματα same root as δράχμα, which was originally a handful of ὀβελοί, or copper nails.—ὄγμον here a swath, in 546 a furrow, lit. a row (ἄγω). The acc. expresses motion *along the swath*.—ἐπήτριμα: Cf. 211, where it denotes a succession of alarm fires.—554. ἄρ', *accordingly*, introduces an explana-

tion more in detail.—ἐφέστασαν, *stood near* the reapers.—553. παρέχον, *were bringing* them to the binders.—βασιλεύς, the master and owner, according to the Scholiast and Autenrieth's Hom. Lex. But the sceptre and the heralds in the following lines show that *the king* is meant. Such occupations were not deemed unworthy of royal personages in the Homeric age.—558. δαῖτα πένοντο *Were preparing a feast*, apparently for the king and his attendants. This feast consisted chiefly of an *ox slaughtered and dressed* by the κήρυκες, while the women were to be seen (αἱ deictic, cf. 495, 503) *mixing white barley meal in abundance* to make porridge or cakes *for the dinner of the workmen*.—560. δεῖπνον is in apposition with ἄλφιτα. The meaning of ἄλφιτα . . . πάλυνον is much disputed, some understanding by it only the sprinkling of barley meal on the meat of the roasted ox, others of mixing meal for porridge or cakes, the principal food of the laboring classes. In xi. 641 it is the mixing of barley meal in a thick drink, called κυκείω.

561–572. The third scene in country life, viz. the vineyard and the vintage.—561. μέγα βρίθουσιν, *heavily laden*.—562. ἀνά, *along* the vineyard, or, more strictly, the vines. So in 563 ἐστήκει has for its grammatical subject ἀλωή understood, with particular reference to the vines.—βότρυες and κάμαξι are ἅπαξ εἶρ. So ἀταρπιτός, φορῆς, παρθενικαί only here in the Iliad.—563. διαμπερές, *all through*.—564. ἀμφί, properly *both sides*, περί, *on all sides*, but used here for variety without distinction of meaning. They both go with ἔλασσε: *and about it he drew a ditch of steel and around a hedge of tin*.—κυανέην, adj. of material, probably *steel*, though what κύανος was is a disputed point, and it is not among the metals mentioned 474.—565. κασσιτέρου, gen. of material.—ἐπ' αὐτήν, *over*, i. e. *through*, as well as *to it*.—567. ἀταλά φρονέοντες, *with tender thoughts*.—570. *Played the lyre charmingly, and, accompanying it with soft voice, sang the beautiful lay of Linus*. Linus was a beautiful youth, whose premature death by fierce hounds was much celebrated in ancient song. It is fashionable now to regard him as the personification of Spring and the lay as originally a lament over its too early destruction by the heat of Summer.—ὑπό, *to the sound of the lyre*, lit. *under it*.—571. τοῖ δέ, the young men and maidens, the masc. prevailing as usual over the fem.: *and they, beating the earth in unison and skipping with light feet, followed with dance and cry of joy*.—572. ἔποντο, *followed the music*, i. e. *kept step with it*.

573–606. Pastoral scenes, herds, flocks, and a peculiar species of dance, placed perhaps on the fourth layer of the shield, and made largely of the fourth metal, viz. tin.

1. A herd of cattle kept by men and dogs and attacked by lions.—573. ὀρθοκραιράων: Cf. note at xviii. 3.—574. αἱ βόες, fem., because a herd usually consists chiefly of cows. Gold and tin both may have been used to represent the different colors of the herd, e. g. yellow and white.—575. μυκηθμῷ, *lowing*. Well might Heyne remark of this and many other parts of the work of Hephaestus: *Inflammata poetae mens multa videt, quae sensibus subjecta non sunt*.—ἀπὸ κόπρου = *from the stable or cow-yard*, lit. the dung.—576. παρὰ ῥοδανὸν δονακῆα, epexegetical of πὰρ ποταμὸν κελάδοντα: *along the sounding (rippling) river, along the bank of waving reeds*. A fit place for the two lions to emerge from. Κελάδων is the name of a river in Elis (vii. 133). The reading and derivation of ῥοδανόν are both doubtful.—578. ἐννέα . . . κύνες, probably two for each herdsman, and one the leader of the whole flock.—579. δύ': Travellers remark that lions are often found attacking in pairs.—ἐν πρώτῃσι βόεσσιν, *among the foremost of the cattle*, that is, those most remote from the herdsmen, who followed the herd (cf. 581).—580. μακρά, *loud*, so as to be heard afar: often used with αὔσας and other words of sound.—581. ἔλκετο, *was being dragged away* by the lions.—583. λαφύσσετον: This form of 3 dual imp. is found in a few passages in the Iliad, e. g. x. 364, xiii. 346.—584. αὐτῶς ἐνδίσσαν, *vainly tried to frighten them away*. Only here, and Autenrieth says: probably for ἐδίσσαν.—585. δακείν μὲν, *as regards biting indeed*, acc. of respect.—586. ἐκ τ' ἀλέοντο, *and stood aloof*.

2. A flock of sheep, and their pasture and their pens. This picture is brief, and its peace and quietness is in marked contrast with the preceding.—587. νομόν is not only *pastus*, but *pascua*: here especially the flock, hence explained by μέγαν, κ. τ. λ., in the next line.—589. *And shepherds' quarters, and roof-covered huts and sheep-folds*.—σταθμούς is generic and includes both the huts for the shepherds and the folds for the sheep. Cf. xix. 377.

3. The round-dance.—590. χορόν, as the object of ποίκιλλε, and as illustrated by the similar one which Daedalus *skilfully wrought* (591, 592), must mean the *place* of dancing, though in 603 it means the dance itself. From the use of the word ποίκιλλε (instead of ποίησε and ἐτίθει, used only and repeatedly in the other scenes), the introduction here of περικλυτὸς ἀμφιγυήεις (found in

the narrative, 383, 462, but not in the series of works on the shield), the references to Daedalus and Crete, and the mingling of the sexes in the dance (unknown to Homer? cf. 567 seqq.), the editors generally infer that this scene (590–606) is a later interpolation.—**ποίκιλλε** is found only here, though *ποικίλμασιν* occurs vi. 294. It means essentially the same as *ἤσκησεν*, which in the Iliad is always used of *artistic working and adorning*, e. g. iv. 110, x. 438, xiv. 240, xxiii. 743.—591. **Κνωσῶ**, a chief city of Crete and capital of Minos (ii. 646).—592. **Δαίδαλος** (only here in Homer) built the Labyrinth for Minos, and is here represented as making an orchestra for Ariadne, the daughter of Minos, who guided Theseus out of the Labyrinth.—593. **ἔνθα**, in the *χορόν* (cf. 497, 550).—**ἀλφεσίβοιαι**, only here: *beautiful maidens*, lit. who brought much store of cattle as bridal gifts to their parents (xi. 244).

596. **εἶατ'**, from *ἔννυμι* (cf. 517).—**ἦκα στίλβοντας ἐλαίῳ**: *Softly glittering as with (the glaze of) oil*. So the Scholiasts: “ὥς is omitted”—so not a few of the best modern commentators; and so it would seem we must understand *ἀποστίλβοντες ἀλείφατος* (Od. iii. 408), said of the polished stones in front of Nestor's palace on which the princes and elders sat. Some, however, insist on it as meaning a literal application of oil to linen garments in the process of weaving.—597. **μαχαίρας**: Not the proper *sword-dance*, but only the usual and proper dress of young men.—598. **ἔξ**: Cf. 480.

599. **ὅτ' ἐν μὲν**: Observe the accent of *ὅτ' ἐν*. It is not the relative adv. (cf. *ὅτε*, 600), but the indefinite = *ἄλλοτε μὲν* correlative to *ἄλλοτε δέ* (602), and so accompanied by the iterative aor. **θρέξασκον** answering to *θρέξασκον*, 602.—600. The *top* illustrates both the ease and swiftness with which the dancers move (*ῥεῖα μάλ'*) and the circular motion in the round-dance.—**τροχόν** would regularly be subj. of *θέησιν*, but is placed in the principal clause for emphasis and in the acc. instead of the gen., which would regularly follow *πειρήσεται*. The illustration is drawn from the maker *trying* his top, because he would apply the utmost skill and force.—601. **κεραμεύς**, *ἄπαξ εἰρ.*—602. *While at other times, again, they ran in files towards one another*: the square dance instead of the round.—604. **τερπόμενοι** agrees with *ὄμιλος* ad sensum.—605. **κυβιστητῆρε**, divers in xvi. 750: here and elsewhere *tumblers*.—**κατ' αὐτούς**, *among them*, that is, throughout their ranks: explained and emphasized by *κατὰ μέσσοις*.—606. **ἔξαρ-**

χοντος, sc. ἀοιδου: *when the singer began his song.* Al. ἐξάρχοντες to agree with κυβιστητήρε.—604–606 are found also Od. iv. 17–19 bracketed in some copies.

607, 608. The outermost and nethermost layer of the shield is filled very fitly by the great river Oceanus, which encompassed the earth as the *rim* encompassed the shield. Thus the shield represented the world (nature and man) in miniature.—μέγα σθένος Ὀκεανοῖο: Cf. xxi. 195, and note above, xviii. 402.

Among the innumerable objections which critics have brought against the Homeric Shield of Achilles is the allegation that all these figures could not have been comprehended within the compass of an ancient shield. Flaxman gave a practical answer to this objection by actually doing what the critics pronounced to be impossible, that is, he actually represented on a spherical surface smaller than that of the ancient shield all the figures in the Homeric description.

Other critics have argued that the Shield of Achilles presupposes a state of the arts far in advance of the Homeric age, and therefore must be regarded as a later interpolation. The fact is that it describes works of art far in advance of *any* age, and quite beyond the possibilities of the arts of design, inasmuch as the poet ascribes to these works of Hephaestus' hand (and that not in the shield only, but in the handmaids and the blacksmith's tools) not only form and color, which is all that the arts of design can compass, but motions, sounds, life, and intelligence, which the art and imagination of the poet only can achieve. The poet's description of the armor of other heroes, particularly Agamemnon (xi. 20–40), is of the same imaginative and poetical cast; and it is altogether natural and probable that when Hephaestus, the matchless artist of the skies, is to furnish armor for the matchless hero of the heroic age, the godlike Achilles, he should give us all the miracles of superhuman skill and power in the Eighteenth Book of the Iliad. There are many points of resemblance between the artistic splendors of this book of the Iliad and the exquisite architectural picture of the house of Alcinous in the Odyssey (vii. 84 seqq.), but there are also many features of marked contrast. There is the same variety and richness of materials, the same elaborate and elegant workmanship, the same forms of animal life, the same blending of nature and art, the same happy union of utility and beauty, and, in a word, much of the same marvellous poetical imagination. But

there is in the scenes of the Odyssey less of exaggeration and absolute invention, no transcending of the possibilities and the very sphere of the arts of design—nothing of the supernatural and the divine. The scenes of the Odyssey, rather than those of the Iliad, if either, presuppose a more advanced, a more properly artistic and less purely poetical age. But I would rather say they both indicate the same exalted genius, varying its creations to suit the subject-matter of the poem, the character and rank of the hero, and the exigencies of the occasion.

This famous "shield" has been imitated by poets (e. g. Hesiod in his Shield of Hercules, Virgil in his Shield of Aeneas, Aen. viii. 407–453), and discussed at great length by scholars in every age.

Vv. 609–617. Hephaestus Constructs in like Manner Corselet, Helmet, and Greaves, and Brings all the Arms to Thetis.

609. Without further detail the poet simply states the fact that Hephaestus constructed the other pieces of Achilles' armor, using four times over the same verb *τεῦξε*.—613. *ἔανοῦ*, *flexible*, hence suitable for greaves (cf. xxi. 592).—616. *νιφόεντος* = *nivosi*. In all languages the highest mountains get their name from being white with snow, e. g. Lebanon, Himmaleh, Blanc, Nevada, White Mountains.

ILIAD XIX.

Μήνιδος ἀπόρρησις. This traditional title of the Nineteenth Book truly expresses the main point in the contents of the book as well as a turning-point in the poem, viz. the Renunciation of Achilles' Wrath against Agamemnon and the turning of it against Hector as the slayer of his friend, Patroclus.

Vv. 1-39. At Break of Day Thetis Brings the Armor to her Son, and at his Request she Protects the Body of Patroclus from Corruption.

1. Ἦὼς κροκόπεπλος: Cf. viii. 1. With this book begins the twenty-seventh day of the Iliad. Crusius.—2 = xi. 2.—3. ἡ δέ, sc. Thetis. See close of book xviii., with which this is closely connected. The correlative particles μέν and δέ emphasize the relative imperfects ὄρνυθ' and ἵκανε: the sun *was just rising* as Thetis *was arriving at the ships*. She had come to Hephaestus after sunset the previous day (xviii. 239 seqq., 369), so that the armor was the work of a single night, and scarcely more wonderful for the skill and perfection than the speed of the workmanship.—4. περικείμενον: *Lying with his arms thrown around him* = ἀμφ' αὐτῷ χυμένη, 284 below.—7 = vi. 253. On the weeping of Homer's heroes, see note xvii. 648.

9. ἐπειδὴ πρῶτα, *since first*, i. e. *ever since*, implies that *from the moment* he was *first* smitten down by the will of the gods nothing could be done to save him.—10. τύνη: See note xvi. 64.

13. τὰ δ' . . . πάντα: *And these with all their elaborate workmanship rang again*. Elsewhere in the Iliad we have simple ἔβραχε. Cf. iv. 420, xvi. 566.—15. ἔτρεσαν, perhaps for ὑπέτρεσαν, as in v. 256: *fled fearing*, sc. at the sight and sound of the divine armor. This sets forth in striking contrast the effect on Achilles as described in the following lines.—16. ὥς εἶδ', ὥς . . . χόλος: *As soon as he saw it, so soon the more anger possessed him*. Cf. xiv. 294.—ἐν, *within*, sc. in their sockets. Cf. Od. x. 247: ἐν δέ οἱ ὄσσε δακρυόφιν πίμπλαντο: *And his eyes in their sockets shone out terribly from beneath his eyelids like a flame*.—17. σέλας, sc.

πυρός. Cf. 366 below.—19. *λεύσσω* is complementary part.: *when he was satisfied with beholding*.

24. *τόφρα*, *meanwhile*, i. e. while I am arming and fighting.—*υἷόν* is the object, not of *καδδῦσαι*, which goes with *κατὰ . . . ὤτειλās*, but of the general idea of the sentence more fully expressed in *ἀεικίσσωσι* = *disfigure*. *μοι* is dat. *commodi*, and may be expressed by *my friend*.—27. *ἐκ . . . πέφαται*, lit. *for his life is killed out!* is a parenthetical lamentation forced out of him by the thought of such dishonor to the dead body of his friend.—*κατά* is intensive and *χρόα* is acc. of respect.

30. *τῷ*, *from him*, sc. Patroclus, dat. with acc. after a verb of separating, *keeping off*.—33. *ἔμπεδος*, κ. τ. λ.: *Entire as in perfect health, or even more beautiful*.—37. *Ambrosia*, the food, and *nectar*, the drink of the gods, are *distilled into the nostrils of Patroclus* like some reviving essence to the fainting or dying. Some, however, think there is an allusion to the process of embalming as practised by the Egyptians.

Vv. 40-73. Achilles, with his own Terrific Cries, Convokes an Assembly, Publicly Renounces his Wrath against Agamemnon, and Urges on the Greeks to Battle.

42. *And so even they who aforetime were wont to stay in the area of the ships, both they who were pilots and held the rudders and they who were providers at the ships, dispensers of food—yea, even these at this time came into the agora*.—45. *οὔνεκ' . . . ἀλεγεινῆς* = xviii. 247, 248, where see note.—47. *σκάζοντε*: Even the wounded came limping into the assembly at the summons of Achilles. The wounding of Diomed is narrated xi. 376, and of Odysseus, xi. 437. These two heroes became comrades for the first time in the reconnoitre (bk. x.), and after this are often *paired* together as here.—50. *πρώτη ἀγορῇ*, in the front seats, the seats of honor.—51. *δεύτατος* = *ὑστατος*, *last*, or *ὑστερος*, *after* Diomed and Odysseus. A superlative from *δύο* is anomalous. The wounding of Agamemnon is narrated xi. 252.—52. *καὶ γὰρ τόν*, *for him also*.—56. *Was this a better thing for us both*, sc. when we quarrelled for a girl. So most of the recent commentators, punctuating and rendering the sentence as interrogative. And so the introductory particles *ἦ ἄρ τι* seem to require. La Roche and Paley, however, make the sentence affirmative, and refer *τόδε* unnaturally to what the two are now doing or going to do, viz. reconciliation. As a question *τόδε* is explained by the last clause, and

the answer is, of course, an emphatic negative. — 59. Artemis brings a swift and easy death to women (cf. vi. 205), as Apollo does to men. — 60. *Λυρνησόν*, the home of Briseis (ii. 690). — 61. *ὁδὰξ . . . οὐδας*: A poetical amplification of our *bite the dust*. — 62. *ἐμεῦ ἀπομηνίσαντος*, gen. abs. denoting the cause: *because of my fierce anger*. — 64. *μνήσεσθαι*, remember with sorrow. — 65. Characteristic of Achilles. See note xvi. 60, xviii. 112, 113. — 70. *While I yet once more will go to meet the Trojans and see whether, perchance, they will wish to bivouac at the ships*. Sarcasm is natural to Achilles. — 71. *τιν'*, *many a one*. — 72. *κάμψειν*, sc. to rest after the fierce fight. — 73. *ὑπ'*, *from under*. Cf. 17: *ὑπὸ βλεφάρων*.

77. *From his seat where he was, not standing in the midst of the assembly, because of his wound*. But the line is bracketed as of doubtful genuineness. Still the speech which follows is as abnormal as the place from which he speaks. The language does not necessarily mean that he spoke *sitting*, and *ἑσταότος*, 79, implies the contrary.

78 = ii. 110, where also it is the language of Agamemnon. — 79. *It is becoming to listen to one who has risen to speak, nor is it at all seemly to interrupt; for it (sc. to be interrupted) is hard for him, although he is a skilful speaker*. The consciousness of wrongdoing makes a coward of Agamemnon ever after. Witness his cowardly trial of the feelings of his troops and proposal to go home (ii. 139 seqq.), his confession of his great mistake (ix. 115 seqq.), and his instability of purpose elsewhere. Here, as in book ii., he feels that the troops are in sympathy with Achilles and not with himself, and, like a skilful orator, he begins with an effort to conciliate them. — 81. *ὁμάδῳ*, well rendered *hubbub* here by Pratt and Leaf. — 82. *βλάβεται*, *becomes confused*. — 83. *ἐνδείξομαι*, only here: *To Achilles I will declare myself; and do the rest of you Argives attend and receive with favor my speech, every one of you*. — 85. *τοῦτον . . . μῦθον*: The nature of the word which the Greeks have often said, and which he wishes now to say, is implied in *νικείεσκον*, and is indirectly unfolded in what follows, but he avoids saying it directly and wanders off into a long story which shifts off all the blame upon the supernal powers. This popular censure of Agamemnon for his treatment of Achilles finds expression in the declamation of Thersites (ii. 239 seqq.) and the appeal of Nestor (ix. 104 seqq.). — 86. This disposition to lay the blame of his own sins upon Ate and the gods is quite

characteristic of Agamemnon. Cf. ii. 111.—87. Moira and Erinnyes are manifestly only agents and instruments of Zeus. Compare the passage just cited (ii. 111): Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖη, and see Theol. of Gr. Poets, p. 157.—88. ἄγριον ἄτην, *wild folly*, or *fierce madness*. ἄτη includes both a supernatural blindness and madness, and the fatal consequences of that madness, sometimes the folly and sometimes the ruin to which it leads being the more prominent. See Theol. of Gr. Poets, 175 seqq.—90. θεός without the article is general = *god*, *divine power*, *numen*.

91. πρέσβα is predicate: *August is Ate*, daughter of Zeus. The epithet is often applied to Herê, cf. v. 721. *Ate*, as a person, is a mysterious and awful being in the Homeric mythology—a sort of omnipresent and universal cause of folly and sin, mischief and misery—resembling in some aspects the Satan of the Hebrew and Greek Scriptures, with, however, many points of unlikeness. Compare with the story here (91–133) the very interesting myth in ix. 502–512, where the Λιταί, the Zeus-born mediators between gods and men and reconcilers of men with one another, are represented as following ἄτη to repair the mischief; and see a *résumé* in Theol. of Gr. Poets, p. 176. In ἀᾶται the verbal root of ἄτη is used to express the act and work of *Ate* in *blinding* or *befooling* men and sometimes gods. The transitive use of the mid. voice is peculiar to this place. Cf. ἄσατο, 95, and ix. 116.—92. The light and *soft feet* (tread) here ascribed to *Ate* are in striking contrast to ix. 505, where she is said to be σθεναρή τε καὶ ἀρτίπος, but both are intended to set forth her power to do mischief.—94. ἑτερόν γε: *One at least* of two contending parties, as in this case Agamemnon in his quarrel with Achilles.—95. Ζεὺς, al. Ζῆν', thus making ἄσατο trans., like ἀᾶται, 91 and 129.—97. θῆλυς ἐοῦσα, *although a female*.—100. εὐχόμενος, *boasting* in the pride which precedes a fall.—101, 102 = viii. 5, 6. Characteristic of Zeus.—103. μογοστόκος Εἰλείθυια: Cf. xi. 270, where, as also 119 below, the plural implies that there are more than one.—105. γενεῆς, gen. after ἄνδρα, 103. The best commentators agree that αἷματος is gen. of respect, and ἐμεῦ gen. after ἐξ: *who of blood are sprung from me*. So, again, in the parallel line, 111.

107. ψευστήσεις, *you will prove false*.—110. πέση μετὰ ποσσί, euphemism for *be born*.—111. Who by blood are of (sprung from) your lineage.—113. ἔπειτα, *therein he was much blinded (fooled)*.—

115. Ἄργος Ἀχαιϊκόν: Achaean Argos in the Peloponnesus (ii. 559, ix. 141), in distinction from Pelasgic Argos, which was in Thessaly the domain of Achilles (ii. 681). The Achaean Argos was a special favorite of the goddess Herê (iv. 52).— ἦδη, knew her situation, as described in the next line.— 117. ἐστήκει, had commenced. In the Homeric age the first *half* of the month was called μὴν ἱστάμενος, and the second half μὴν φθίνων (Od. xiv. 162, xix. 307).— 118. ἐκ and πρό are adverbs, both of motion, not of time.— ἡλιτόμηνον: *Though falling short of the usual number of months*, that is, a premature birth.— 119. σχέθε Εἰλειθυίας: Stayed the Eileithyiae, that is, *checked her birth-pangs*. The Eileithyiae were the attendants and servants of Herê.— 120. ἀγγελεύσα, implying a verb of motion: *going in person to announce it*.— 124. σὸν γένος, *your descendant*, in sarcastic allusion to 105–111. The line of descent meant by Zeus was Zeus, Perseus, Electryon, Alcmena; but the trick of Herê transferred the sovereignty of Argos to Sthenelus, the son of Eurystheus, son of Perseus, son of Zeus, and even made Hercules subject to Eurystheus and the labors which he imposed upon him, 133.— 130. *So saying he whirled her with his hand and cast her from the starry heaven, and quick she came to mingle with the deeds of men*.— 132. τήν, her, sc. Ate: *he ever bewailed her*, that is, her blinding and befooling influence.— 133. ὑπ' . . . ἀέθλων: *Under the labors of* (imposed upon him by) *Eurystheus*.— 134. δ' αὖτε = δὴ αὖτε: *when now again*, i. e. in like manner as Eurystheus, Hector, etc.— 136. *Could not forget the folly by which I was first befooled*. Here ἄτη falls back more into the impersonal sense; hence I have preferred, with La Roche, Düntzer, Koch, and others, to print it without the capital initial, which it has in the foregoing context.

136, 137 = ix. 119, 120, except that here Agamemnon says Zeus took away his senses, while there he acknowledged yielding to his own pernicious purposes (φρεσὶ λευγαλέησι πιθήσας).— 140. *I am here in person* (ὅδε) *to present all the gifts which Odysseus promised when he came yesterday* (really night before last) *to your tent*. Here we have an explicit recognition of the embassy, the proffered gifts, and the efforts at reconciliation in the Ninth Book. See notes xvi. 73. 86.— 144. μενοεικέα, *satisfactory*.

147. *Gifts, indeed — bring them if you choose, as is fit, or keep them — it rests with thee*. According to this rendering and the punctuation of the text παρασχέμεν and ἐχέμεν are inf. for imp. But La Roche, Düntzer, Paley, and Pratt and Leaf omit the colon

after *ἐχέμεν*, and render: *to bring gifts, etc., or keep them rests with thee*.—149. *κλοτοπεύειν*: A word of uncertain origin, found only here, which the ancients explain by *καλολογεῖν*, *πολυλογεῖν*, *ἀπατᾶν*, κ. τ. λ. = *make fair speeches*, or as nearly the synonym of the accompanying *διατρίβειν* = *loiter*.—150. *ἄρεκτον* = *ἄρρεκτον*, *not done*.—151 is to be connected with *οὐ χρὴ . . . διατρίβειν*, and gives the reason why they should not waste time.—*Ἀχιλλῆα* instead of *ἐμέ*: in proud self-sufficiency.—153. *Thus*, sc. as you see me slaughtering, *let each one of you, remembering me and the work of vengeance not yet done, fight with his man* (antagonist). *μεμνημένος* can mean remembering the courage and strength needful in battle generally. Cf. v. 263.

Vv. 154-275. At the Advice of Odysseus the Achaeans take Breakfast Before they go Forth to Battle, and Briseis is Brought with the Gifts of Reconciliation to the Tent of Achilles.

155 = i. 131.—158. *ὁμιλήσωσι* often denotes a meeting and encounter of enemies, as here.—161 = ix. 706.—163. *ἄκμηνος*: Schol. *ἀγευστος*: it occurs only in this book, 207, 320, 346.—165. *ἀλλά τε*, opposed to *εἴπερ*, as in i. 32, may be rendered *yet*.—166. *βλάβεται*: *And his knees are weakened as he goes*.—170. *κάμνει*, intrans.: *nor do his limbs grow weary at all*.—172. *ὄπλεσθαι* only here and xxiii. 159, and in both with *δεῖπνον ἄνωχθι*: *bid them prepare food*.—*τά* demonstrative: *and those gifts*.—176, 177 = ix. 133, 134, with the substitution here of *ἄναξ* for *ἀνθρώπων*.—178. *ἴλαος*, *propitious* or *propitiated*, like a god by gifts and sacrifices. Cf. ix. 639, where Ajax uses the same word in a like appeal to Achilles.—180. *That you may not be in any respect without due satisfaction*.—181. *And you, O son of Atreus, will hereafter be more just towards another man* (that is, you will learn wisdom by experience); *and indeed it is not at all a thing to be ashamed of, that a king should conciliate a man when one (the king) has been the first to offend*. Such is perhaps the most probable rendering of a passage about which scarcely any two commentators agree and which not a few would solve by expunging. According to the above rendering *ἀπαρέσσασθαι* is only a more emphatic *ἀρέσσασθαι*. In later Greek it means to *displease*. It occurs only here in Homer.

186. *For justly hast thou gone through and set in order everything*. Cf. ix. 61: *ἐξείπω καὶ πάντα διῶξομαι*, where the Pylia

sage undertakes to do just what the wise Odysseus is said to have done here.—*ἐν μοίρῃ*: Cf. *κατὰ μοῖραν*, ix. 59.—189. *τέως* is explained by *ῥῆρα*, κ. τ. λ., in 190.—191. *ῥρκια . . . τάμωμεν* as in iii. 73: lit. *cut* the sacrificial *victims* which bound the oath or the treaty (cf. 197 below); hence the expression *cut a treaty*.—195. *ἀγέμεν* is inf. for imp., like *ἐνείκέμεν*, with which it is connected. Observe the distinction in the meaning of the two words: *bring* the gifts and *conduct* the women.—196. *Ταλθύβιος*, herald of Agamemnon. See references and cut in Autenrieth's Lex.

197. *κάπρον*: Schol. *πρὸς τὰ ῥρκία τρισὶν ἐχρῶντο Ἀττικοί, κάπρω, κριῶ, ταύρω*.—*ταμέειν*, *to sacrifice*, lit. to cut the throats of the victims. In iii. 103–105 the Trojans were to bring lambs for the Earth and the Sun (emphatically *their* gods in Troy), and the Greeks one for Zeus (their especial divinity). Here the engagements are to be witnessed and enforced by Zeus as the supreme divinity, and Helios because he, looking down from above, sees and hears (*ἐφορᾷ καὶ ἐπακούει*) all things (iii. 277).

198, 199 = 145, 146.—200. *At another time verily you ought to provide these things even more than you propose . . . but now*, etc.—*ἄλλοτέ περ* opposed to *νῦν δέ*.—202. *ῆσιν*, subj. pres. of *εἶμι* for the usual *ἔησιν*.—203. *οἱ μὲν . . . ὑμεῖς δέ*: *But now, while they lie mangled, whom Hector, etc. . . do you two send the troops to take food*.—205. *ὁτρύνετον*, dual, referring to Agamemnon and Odysseus.—204 = viii. 216, xi. 300.—207. Cf. 156, 163.—208. *When we may have avenged the insult*.—209. *ἰείη*: An unusual form of *εἶμι*, *shall come*.—212. *ἀνὰ . . . τετραμμένος*, that is, with his face turned towards the door and his feet in the vestibule, through which he is to be carried out for burial.—213. *τό* = *διό*: Cf. iii. 176.—*ταῦτα*, sc. food and drink.

216 = xvi. 21.—217. *εἷς*, *thou art*. The proper accent is much disputed. Al. *εἴς* and *εἷς*.—219. Cf. ix. 57, xiii. 355.—220. *ἐπιτλήτω*, *bear with*.—221. The *τε* is gnomic, like a weak *τοι*. *Very soon do men grow sick of battle wherein the sword strewns haulm (straw) in plenty upon the earth, but the harvesting is very scanty when once Zeus makes his scales turn, even he that is men's dispenser of war*. Pratt and Leaf. All this on the supposition that the troops go hungry into battle; hence the necessity of taking nourishment before a battle.—222. *χαλκός* can mean either the sickle or the sword; there is here a play upon the word, answering to the double sense of *καλάμην* and *ἄμητος*. *ἄμητος* may mean either

the *harvest* or the *harvest-time*: the harvest is very scanty, or the harvest-time is very short — either will suit the illustration.— 224 = iv. 84.— 225. *By fasting is not at all the way for the Greeks to mourn the dead*; it is not possible to honor them in that way, for they are dying all the while in great numbers and in thick succession (πολλοὶ καὶ ἐπήτριμοι), as he goes on to say.— 229. νη-λέα, *with stout heart*.— 230. περὶ . . . λίπωνται, *may be left over = survive*.— 231. μεμνήσθαι depends on χρή, 228.— 234. *And let no one hold back, waiting for another call of the troops, for such a call will be evil to whoever may be left behind at the ships of the Greeks*.— 234. ὀτρυντός only here in Homer.— 237 = iv. 352. This prosy and prudent speech suits the calculating Odysseus, as well as that which precedes becomes the fiery and now vengeful Achilles.

238. ὀπάσσατο, *took with him*, lit. caused to follow him.— 242 = *no sooner said than done*, μῦθος referring to the speech of Odysseus and ἔργον to its execution, which immediately follows. Cf. Hym. Herm. 46: ἄμ' ἔπος τε καὶ ἔργον.— 243. ὑπέστη: Cf. ix. 122–134.— 244 = ix. 123.— 245. Cf. ix. 128.— 246. ἔπτ': On the principle of restoring sevenfold.— 247. Cf. ix. 122.— στήσας, *having weighed out*. The Homeric τάλαντον was primarily the balance (xii. 433, xxii. 209), and then a weight, especially of gold.

248. ἦρχε, *led the way*.— 249. ἐν μέσση ἀγορῇ, for public inspection before they were taken to the tent of Achilles, 280.— 250. A divine voice was an essential qualification for the herald's office.— 252, 253 = iii. 271, 272. The μάχαιρα was a sacrificial knife which became the βασιλεύς in his priestly, not less than the sword in his military or the sceptre in his kingly, office. See Theol. of Gr. Poets, p. 161.— 254. ἀπὸ . . . ἀρξάμενος: *Beginning the sacred rites with the hair of the goat*, sc. by cutting it off from the head of the victim (iii. 273) and throwing it in the fire. Cf. Od. xiv. 422: ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν.— 255. ἐπ' αὐτόφιν, *in their places*.— 257. εὐξάμενος: The prayer follows and is what he said. Of course the part. has substantially the meaning of the pres., though it may denote especially the beginning of the prayer and so be regarded as preliminary.

258. ἴστω: See note 197.— 259. αἶθ' . . . ὁμόσση: The same office, sc. of *punishing* in the lower world *men who are guilty of false swearing* here, is referred, iii. 279 (by the use of the dual τίνυσθον), to two, viz. Hades and Persephone, but the Erinnyes are their agents.— 261. μὲν = μῆν.— ἐγώ, as if ὄμνυμι were to follow instead of the ἴστω, which precedes.— 262. οὔτε is strange

after μή: it implies a sudden change in the speaker's mind to the attitude of simple asseveration. Pratt and Leaf.—εὐνῆς πρόφασιν (262) and ἀπροτίμαστος (263) are also strange. It is perhaps the simplest solution to supply αὐτῇ after κεχρημένος: *neither having used her for my bed* (εὐνῆς πρόφασιν = κοίτης χάριν. Schol.) *nor for any other purpose*.—263. ἀπροτίμαστος = α-προσ-μαστος, *untouched*, the antithesis of χεῖρ' ἐπενεῖκαι.—264. With ἐπίορκον, ὥμοσα is understood.—265. ὅτις . . . ὁμόσας: *To any one, whoever he may be, that sins against them* (σφέ = θεούς) *by swearing falsely*.

266. ἀπὸ στόμαχον . . . τάμε: *Cut off the throat*. Cf. iii. 292.—267. τόν, sc. κάπρον. The victim on whom a curse had been laid could not be eaten, and so here the Greeks cast the goat into the sea which was ploughed by their ships, as in iii. 310 the Trojans carry the lambs back to Troy to be buried in the earth.

270. *Verily thou givest (causest) great follies (acts of folly and madness) to men*.—διδόισθα = διδοῖς (ix. 164), 2 pers. sing. ind.—272. διαμπερές, through and through = *thoroughly*.—273. ἀμήχανος, *intractable*.—ἀλλά, instead of εἰ μή, introduces the implied condition of which οὐκ ἄν, κ. τ. λ. (271–273), is the conclusion. Achilles sanctions fully the fatalistic theology of Agamemnon (86 seqq.).—275. ξυνάγωμεν Ἄρηα = *join battle*.

V. 276–339. The Presents are Brought into the Tent of Achilles, where the Women Wail with Piercing Cries about Patroclus. Achilles Refuses to take Food with the other Greeks, and Bitterly Bewails his Loss.

276. αἰψηρήν: *And he dissolved the assembly quickly dispersed* (prolepsis), sc. by the strong and hurrying command of Achilles, who had also convened them.—277. ἐπὶ νῆα: *Towards his ship*, near which were the tents or huts, to which they severally dispersed for their meal. So ἐπὶ νῆα, 279.—281. ἀγέλην, the herd or troop of horses which Achilles had taken as booty in the war.

282. *And so thereupon Briseis, like to golden Aphrodite*.—ἄρ' = in the course of the foregoing events, while ἔπειτ' denotes order of time.—284. ἀμφ' αὐτῷ χυμένη, *throwing her arms about him*. Cf. 4 above.—λίγ' ἐκώκυε: *Wailed with piercing cries*, always of women, and exactly descriptive of their mourning in the East.

287. μοι δειλῇ, κ. τ. λ.: *Most dear to the heart of me miserable*.—290. *Thus evil after* (lit. out of) *evil awaits me ever*.—291. Her

husband's name follows in 296, sc. Mynes, son of Euenus, king of Lyrnessus. Cf. ii. 690 seqq. — 293. τοὺς . . . μήτηρ: *Sons of the same mother who gave me birth.* — μοι dat. after μία, lit. the same with me. Cf. iii. 238. — 294. ὀλέθριον ἡμαρ: Cf. note xvi. 831. Compare Andromache's lament over seven brothers all slain by Achilles in one day, vi. 422. — 295. οὐδὲ μὲν οὐδέ: Cf. vi. 130. — 296. πόλιν, Lyrnessus, see note on 291. — 297. κλαίειν depends on ἕασκες: *you did not leave me to weep.* The form of ἕασκες and ἔφασκες denotes repeated acts and expressions of the kind. — 298. κουριδίην ἄλοχον, *wedded wife* (cf. i. 114), not merely the concubine or slave. There is no allusion elsewhere to such a promise of Patroclus or purpose of Achilles, but it accords with the sympathetic nature of Patroclus and the love for Briseis which Achilles expresses in ix. 343. — 299. δαίσειν, from δαίνυμι, lit. distribute = *give a marriage feast.* — 300. μέλιχον αἰεί, *gentle ever.*

301. ἐπί, too, i. e. in unison. — 302. πρόφασιν: *They mourned Patroclus in appearance, but in reality each their own sorrows* — a touch of nature which has been much admired by all readers of the Iliad in every age. Patroclus was nothing to the other women, but the grief of Briseis opens the fountain of their tears, for they were captives too. Cf. 245. — 303. αὐτόν, *himself*, sc. Achilles as the principal person. — γέροντες = βασιλῆες, cf. 309. So our words *senators, aldermen*, etc., primarily denote age, then honor and office.

305 = *I beseech you, if I have any influence over any of my dear friends.* — On ἐπιπείθεθ' (for ἐπιπείθεται), cf. i. 345. — 308. δύντα δ' ἔς ἥελιον: Cf. 207. — καὶ τλήσομαι ἔμπης: *And endure it still*, sc. sad as it is. Cf. 422.

310. The three principal men, and the three old men, of whom Phoenix is a special friend of Achilles, remain to comfort Achilles. They are all called γέροντες in 303 and implied to be βασιλῆες in 309. — 311. Νέστωρ, i. 247 seqq.; Ἴδομενεύς, iv. 251 seqq.; Φοῖνιξ, xvi. 196. — 312. The δέ in οὐδέ has an adversative force, as it sometimes has by itself: *but he was not at all comforted* (cheered). — 313. στόμα, as we say the *jaws* or the *teeth* of war, pestilence, etc. — 314. μνησάμενος: The entreaties of his friends that he will eat only remind him how Patroclus used to spread his table (316, etc.), and he ceaselessly sighed, lit. *drew up* sighs and sobs, as it were, from the bottom of his heart.

315. καὶ σύ, *thou also*, sc. like these γέροντες. — 316. λαρόν: Cf. xvii. 572. — παρά, *before me.* — 318 = iii. 132, viii. 516. — 320. ἄκμη-

vov: Düntzer supplies ἔσται and renders: *shall not taste*. Paley says: "This seems precisely like our idiom, I have no heart for food."—ἐνδον ἐόντων, *though I have them within my tent*.—321. σῇ ποθῇ, *through my regret for thee*, σῇ being = the objective gen.—322. τοῦ πατρός, *that father's death*, or the death of him my father.—323. Cf. xvi. 11.—324. χήτεϊ τοιοῦδ' υἱός, *for want of such a son as I am*. Cf. vi. 463.—ὁ δ', *but I that son . . . am fighting*.—325. ῥιγεδανῆς, *the hated Helen*, as the cause or occasion of the war and all its woes.—326. *Or if I should learn that he is dead who is brought up in Skyros, my dear son*. Supply πυθοίμην ἀποφθίμενον from 322, for an acc. and part. can follow πυθοίμην as well as a gen. and part.—327. This line was rejected by Aristophanes and Aristarchus on the ground that Neoptolemus is unknown to the Iliad.—329. οἶον ἐμέ, *I without you*. As to the consistency of this with xviii. 326 seqq. and other expectations or premonitions of Achilles, see note *ibid.*—332. ἐξαγάγοις, *sc. to his home in Phthia*.—333 expresses, though in a rude and simple form, the satisfaction which a father feels in the inheritance which he leaves to an only son.—334. ἥ . . . τεθνάμεν = *if not already dead*.—333 shows that he really accepts the alternative which follows in 335, κ. τ. λ., viz. *that with but little life left he is distressed by hateful old age and with perpetual expectation of sad news from me*.—336. ἐμήν = obj. gen. and ἀποφθιμένοιο (l. 337) agrees with ἐμοῦ implied in it.

338. Cf. 301.—339. The same principle of human nature as in 302.—τὰ . . . ἔλειπον, *sc. wife and child*.—340 = xvii. 441.—341 = viii. 351.—342. *So then, my child, you altogether abandon a brave man*.—344. κεῖνος deictic, ὄγε emphatic: *there he sits*.—ὀρθοκραίρων: See note xviii. 3.—346. ἄκμηνος, 320.—ἄπαστος = ἄγευστος, only here in the Iliad: *hungry and without a taste of food*.—348. στάξον: Cf. 38.

349 = iv. 73.—350. ἄρπη, only here. Etymologically, a bird of prey. Probably a *falcon*; here manifestly chosen to illustrate only the *swiftness* of Athene's descent from heaven.—356. τοί, *sc. the Myrmidons*.—357. Διός limits νιφάδες according to Crusius = *snowflakes of Zeus*; but according to Döderlein ἐκποτέονται = *fly forth from Zeus*. The latter gives better the force of ἐκ. Al. ἐκ ποτέονται.—358 = xv. 171.—359. λαμπρὸν γανώσσαι, *brightly gleaming*.—362. γέλασσε: Cf. Verg. Ecl. vii. 55: omnia nunc rident.—365, κ. τ. λ.: *And he gnashed his teeth and his eyes shone like a flame of fire, for deep in his heart sank a grief that was*

not to be endured.—365–368 were rejected as spurious by the Alexandrian grammarians as too savage and laughable, but were accepted by Wolf and approved by Heyne.—368. *Which Hephaestus had skilfully wrought for him, or made with toil and skill.*—τά is governed by τεύχων.—Cf. ii. 101.

369–373 = iii. 330–335, xi. 17–19, xvi. 131–136.—374. μήνης, for σελήνη here and xxiii. 455. Same root as μήν, mensis, moon, and month.

375. ἐκ πόντοιο = *out at sea*, ἐκ denoting the point of view *from* which the fire is seen by the sailors.—377. σταθμῷ ἐν οἰοπόλῳ: *In a lonely sheepfold, or shepherd's quarters.* Cf. Od. xvii. 20.—τοὺς δ' οὐκ, κ. τ. λ.: *When the storms are bearing them against their will far from their friends, etc.*—379. ὤς, κ. τ. λ.: So bright was the armor of Achilles, and so welcome the deliverance which he brought to the Greeks from the peril and storm which had beset them.—382. ἵππουρις, as a general epithet of the helmet, clings to it, though here the plume is expressly said to be of gold.—383. λόφον here must mean the ridge or cone, while in xviii. 612 it means the plume itself. ἦμι is used in both places in the sense of *set*.

385. *Whether they (the arms) fitted him and his splendid limbs could run in them.* Most of the recent commentators insist that ἐφαρμόσσειε must be transitive and take Achilles as its subject, but this does not make so apt a sense, and the word is found here only in the *iad*.—386. The arms, made by Hephaestus, were instinct with life, like the automatic tripods and hand-maids of gold made by the same divine artificer (xviii. 376, 417 seqq.), and, so far from encumbering the wearer, *were like wings to lift him up*.—387. σύριγγος, usually a shepherd's pipe, as in x. 13, is here a pipe-like *spear-case*, from which Achilles drew his spear. It will be remembered that Patroclus did not take the *spear* of Achilles, because none but that hero himself could wield it (xvi. 140 seqq.); hence the spear was not lost with the other arms, and so was not replaced by Hephaestus (xviii. 610 seqq.), and so Achilles now takes his old spear. This is all implied in the following lines, 388–391, which are repeated from xvi. 141–144, where see notes.

392. Αὐτομέδων: Cf. xvi. 145, xvii. 429.—Ἀλκιμος: So also xxiv. 474, 574, but called Ἀλκιμέδων, xvi. 197, xvii. 467, 475, 481, 500.—ἀμφιέποντες = *busily*. Cf. Od. iii. 118.—393. ἀμφί, κ. τ. λ.: *And they put about their necks the beautiful collars (neck-straps).*

Cf. v. 730. — For ἔσαν La Roche after two MSS. reads ἔσαν. — 396. ἀραρυῖαν = εὖ ἀραρυῖαν. — ἐφ' ἵπποιιν, upon the chariot, so usually in the Iliad, because the two-wheeled war-chariot rested so largely upon the horses. Cf. xvi. 343. — 397. ὄπιθεν: Achilles, as παραιβάτης (combatant), of course mounted *behind* the driver, Automedon. — 398. ἠλέκτωρ Ὑπερίων, the shining one that walks aloft. Pratt and Leaf. Cf. vi. 513, where the comparison is applied to the Ἀλέξανδρος θεοειδής. — 399. πατρὸς ἐοῖο, given to Peleus as a wedding-present (xvi. 867).

400. See xvi. 149, 150. The third horse, Pedasus, named in the passage just cited, being mortal, was slain in the battle (xvi. 468, 469). — 401. ἄλλως is explained by μηδ' ὥς, κ. τ. λ., 403: *quite otherwise* (than in the case of Patroclus) *take heed to bring safe your driver* (master) *back to the Grecian host*. — ἡνιοχῆα here in the general sense: strictly Automedon was ἡνιοχεύς and Achilles παραιβάτης. — 402. ἐῶμεν, a word of doubtful derivation, which the Scholiasts explained as a 2d aor. of theme ἔω, and interpreted by πληρωθῶμεν, κορεσθῶμεν. This doubtless gives the true meaning: *when we shall have got our fill of war*. — 403. *And do not leave me as you left Patroclus dead there*, sc. on the battle-field. — λίπετ' is ind., and a corresponding imp. is understood with μηδ'.

404. ὑπὸ ζυγόφι, *from under the yoke*. — αἰόλος, usually of wriggling motion, like worms (xxii. 509), or shimmering, glancing, as weapons (iii. 83), but here only with πόδας, *lively* expression for the *swift-footed* horse, Xanthus. — 406 = xvii. 440, with variations, where see note. — 407. αὐδήεντα, *capable of articulate speech*. Quite in harmony with the weeping of Achilles' horses when they first learned the death of Patroclus (xvii. 426), and of a piece with the ram of Phrixus in the Odyssey and Balaam's ass in the Old Testament *speaking with a human voice*. We may regard the power as given by Herê both as a distinction and a prophetic warning to Achilles, and taken away or checked by the Erinnyes (cf. 417 below) under her authority to prevent the animal from revealing too much.

408. *Yes, and gladly will we save thee still for the present at least*. — 410. θεὸς μέγας, sc. Zeus. Moira and Zeus are manifestly at one here. See Theol. of Gr. Poets, p. 157. — 413. ὤριστος = ὁ ἄριστος, here Apollo, but elsewhere Zeus, as in 95 above. For the facts, see xvi. 804, 818 seqq. — 417. The dying Hector prophesies more definitely to Achilles his approaching death at the hands of Paris and Apollo (xxii. 359). It adds greatly to the

heroism and moral dignity of Achilles that in the face of so many and such warnings he preferred death to a bereaved and dishonored life.

418. This checking of the voice of the prophetic Xanthus is appropriate to the Erinnyes as the goddesses of destiny and the guardians of the established order of things. See also on 407 above. — 421. οἶδα καὶ αὐτός: Cf. xviii. 95, 96. — 422. καὶ ἔμψης: Cf. 308 and note there. — 423. ἄδην ἐλάσαι πολέμοιο, lit. till I have driven them to a satiety of war, i. e. *given them enough of it*. Cf. 402. — 424. ἔχε in the sense of *guide*. So iii. 263 et passim.

ILIAD XX.

Θεομαχία. The appearance of the gods in person on the field of battle in this book justifies the title with which it has come down to us from antiquity, although the proper *battle of the gods* with each other does not come off till the next book. The poet doubtless intended this appearance of the gods to signalize the reappearance of Achilles on the field and to glorify the hero of the poem. And the reason which Zeus gives (26-30), viz. to equalize the strife in some measure and prevent Achilles from destroying the Trojan city before the appointed time, only makes the compliment still more extraordinary. Paley says: "This book is remarkable for passages, words, and phrases differing from the ordinary style. The latter part of it is largely made up of verses repeated from preceding books, and, in the opinion of the present editor, it has further been tampered with to some extent by later rhapsodists, or *διασκευασταί*." But so strange a scene as a battle of the gods would naturally give occasion for peculiarities in language, and repetitions from preceding books are too common in the Iliad to prove a later author.

Vν. 1-30. While the Two Armies are Preparing for Battle Zeus Convokes an Assembly of the Gods, and Gives them Leave to Take Part in the Strife on whichever Side they severally Choose, that Achilles may not Destroy the City contrary to Fate before the Time.

1. **ῥς**, transitional. Cf. xviii. 1.—**κορωνίσι**, *curved*. Cf. xviii. 3: **ὀρθοκραπάων**, and note there. Cognate with *curvus*, *corvus*, **κόραξ**, *cornu*, *corona*, *coronis*, *cornice*. — 2. **σέ**, apostrophe. Cf. xvi. 20 and note there. The other Grecian heroes quite disappear in the splendor of Achilles as he shines out in this last battle of the Iliad, which occupies the three following books.— 3 = xi. 56.—The **θρωσμή πεδίοιο** is mentioned also x. 60, and located near the ships of the Greeks. xxi. 1 seqq. shows that the battle was on the other side of the Scamander from the city.

4. **Θέμιστα**: It is the office of Themis to convene assemblies,

whether of gods or men, to preserve order in them, and to dissolve them (Od. ii. 69).—5. κρατὸς ἀπ', κ. τ. λ., limits κέλευσε and denotes the place whence the command was issued, and whither also the gods were to convene, viz. the palace of Zeus on the summit or highest peak of Mt. Olympus. Cf. 6 and 10 below.—7. The presence of all the gods, Oceanus alone excepted, illustrates the greatness of the hero and the occasion. Oceanus is excepted perhaps because of his remoteness from Mt. Olympus and the Trojan war, or, as the Scholiasts say, because his presence on Mt. Olympus is unbecoming his age and rank as the oldest of the gods and the γένεσις of them (xiv. 201), and of all other beings and things (xiv. 246). The Scholiasts say his presence would have prevented the battle of the gods.—11. Compare the ξεστῆς αἰθούσῃσιν, in the palace of the luxurious Paris, vi. 243.—ἐνίζανον: This reading of Aristarchus, adopted by Bekker and followed by La Roche, Faësi-Franke, Koch, etc., certainly suits the connection better than ἐφίζανον of Dindorf and the common editions. The gods seated themselves *IN the porticoes hewn out of stone, which Hephaestus, with cunning thoughts, had made for father Zeus.*

13. Διὸς ἔνδον=ἐν Διὸς δώμασι, like the French *chez*.—14. νηκούσῃσιν, only here.—ἦλθε: "Poseidon came at last." Düntzer.—16. Τίπτ' αὐτ': An impatient question, beginning like that of the angry and chafing Achilles (i. 202).—17. ἦ τι . . . μερμηρίζεις: *Are you agitating some question.*—18. *For their war and battle now burns nearest, whether in time = just ready to break out, or in place = nearest by, or in feeling and interest, i. e. most nearly concerns us, scholars differ.*

21. ὧν ἔνεκα, explanatory of βουλήν=τὰ ὧν ἔνεκα=*for what purpose.*—μέλουσί, sc. the Trojans, as we see below, 26 seqq. = *I am concerned for them (the Trojans), although they are perishing.*—23. Zeus never appears in person to participate in human affairs, like the inferior deities.—25 countermands the prohibition (viii. 10 seqq.).—27. οὐδὲ μίνυνθ': *Not even for a little while will they hold (out against).*—30. See the Introduction to this book.—ὑπὲρ μόνον, al. ὑπέρμορον=ὑπὲρ μοῖραν, 336. Ad rem, see note xvi. 440–443.

Vv. 31-74. Herê, Pallas, Poseidon, Hermes, and Hephaestus Hasten to Help the Greeks; Ares, Apollo, Artemis, Leto, Xanthus, and Aphrodite, the Trojans. A Fierce Battle Ensues. Jupiter Thunders and Poseidon Shakes the Earth.

33. μετ' ἀγῶνα νεῶν: See Autenrieth. The same five deities who here place themselves on the side of the Greeks have been already named as on that side (xv. 213 seqq.), and the first three of them have clearly manifested their sympathy and support; while Ares, Phoebus, and Aphrodite have been equally pronounced on the other side, and Leto and Artemis showed their sympathy by healing the wounded Aeneas. Gladstone remarks (Hom. Stud. vol. ii. § 3) that all the gods whose names are common to the Greek and Latin languages take the Trojan side, and he thinks that these were originally Pelasgic divinities.—35. *Who excels in sagacious thoughts*.—ἐπί is here followed by a dative of that *in* or *for* which he is distinguished. The preposition is more frequently omitted after καίνυμαι.—37=xviii. 411.—38. The verb is to be supplied from 32. Ares has the epithet κορυθαίολος (most frequently applied to Hector), only here; and ἀκερσεκόμης, *of unshorn locks*, is not found either in the Iliad or Odyssey except here. Xanthus in 40 is, of course, the river-god, called Xanthus by gods, and by men Scamander, 74.

42. τόφρα, al. τεῖος. — κύδανον, *exulted*, intransitive only here.—43=xviii. 248, xix. 46.—44=vii. 215.—46=xvii. 214, xviii. 510 et al.—48. Ἔρις: See the splendid description of this goddess, iv. 440-445.—49. ὅτε μὲν . . . ἄλλοτ' = *sometimes . . . at other times*. See note xviii. 599. σῆα is to be understood with ἄλλοτε also.—50. ἀκτάων, sc. the Rhaetean and Sigeian promontories between which the ships were drawn up (xiv. 36). Shouts from these promontories and from the wall overhanging the trench, which the Grecians had built to protect their ships and camp (vii. 337 seqq., 448 seqq.), would reach the whole army.—52. ὀξύ, with sharp (penetrating) voice.—κατ' ἀκροτάτης πόλιος, *down from the highest part of the city*.—53. The use of the dative after the prepositions with a participle expressing motion has so troubled editors that some have read θεῶν instead of θέων. But the idea of *shouting* is more prominent than that of *running*, and that may explain the use of the dative.

55. σύμβalon = committunt: *they bring together* in battle. More frequently it is intrans.: they join battle. So ῥήγγυντο, usually

intrans., here has a causative sense = *caused to break forth*.—56–60. Extraordinary commotions in the air, the sea, and the earth have always been regarded by the common people, especially in the early ages, as premonitions of great changes and events in human life, and so have become the natural language of prophecy in foretelling such events. Cf. Isa. xiii. 10, Matt. xxiv. 29, Luke xxi. 25.

61–66. Longinus (Περὶ Ὑψους, 8. 9) has quoted this passage as a remarkable example of the sublime in poetry, and Vergil (Aen. viii. 241 seqq.) has imitated it.—61. ἐνέρον = *inferorum*. The realm of Hades and the abode of the dead is here represented as beneath, under the earth. See also viii. 13–16. In Od. x. 504–515 and xi. 1 seqq. the entrance to that world is located beyond Oceanus in the West. These representations do not necessarily conflict.—64. οἰκία is *subject* of φανεῖν: *and his abode should be laid open to mortals and immortals*.—68. ἴστατ', mid. voice: *set himself*.—69. Ἐνναλίιο, in xvii. 211 an epithet, is here a substantive, the name of Ares as representing the *din* of battle, which is also frequently ascribed to an attendant of Ares, called Ἐννώ.—γλαυκῶπις Ἀθήνη: See note xviii. 239.—70. For these epithets of Artemis, see note xvi. 183.—72. σῶκος, *saviour*, only here.—ἐριούνιος, *helpful*, used also as a substantive xxiv. 440. A third epithet of Hermes, ἀκάκητα, *avorter of evil*, occurs xvi. 185, where see note.—74. See note at 38.

Vv. 75–109. Apollo, in the Form of Lycaon, Son of Priam, Stirs up Aeneas to Fight with Achilles.

75. οἱ μέν, correlative to αὐτάρ: *thus they, on the one hand, went gods against gods, while, on the other hand, Achilles longed to enter the conflict against Hector*.—77. τοῦ limits αἵματος: *with his blood*.—78 = v. 289. Observe how these characteristic lines as well as epithets stick to gods as well as men.—ταλαύρινον πολεμιστήν, *the shield-bearing god of war*.—82 shows that Apollo assumed the form as well as the voice of Lycaon.—83. *Where are your boastful promises which you made to the Trojan chiefs over your cups*.—84 shows that ἀπειλαί here has the sense, not of *threats*, but of *boasts* or *boastful promises*.

87. ταῦτα, *thus, or these things, viz. to fight against Achilles*.—91. βουσὶν . . . ἡμετέρησιν: A herd of cattle is feminine. Aeneas, though a prince, tends cattle.—92. Mr. Clarke, in his Report on the Investigations at Assos, identifies Assos with the Homeric

Pedasmus (Paper of Archaeol. Inst. of Amer. i. p. 60 seqq.). Cf. Il. vi. 34, xxi. 87. "The ending of *Pêd-asos* may be recognized in Assos. It means 'dwelling,' 'town,' being connected with the Sanscrit *vas*, to dwell (whence, through *vástu*, the Greeks got their *astu*, 'town'), and occurs, as Fligier has shown, in old town-names from India to Dacia" (Prof. R. C. Jebb, in *Fortnightly Review*, April, 1883, "A Tour in the Troad").

94. ἢ κ' ἐδάμην: *Else I should have been slain.*—96. Δέλεγας: Cf. x. 429.—97. τῷ, *therefore*, as shown by *this instance.*—98. πάρα = πάρεστι. Observe the accent.—99. καὶ δ' ἄλλως: *And also, aside from this* (the help of the gods), *his own spear flies straight on.*—100 seqq. *But if the god for his part would hold even the balance* (lit. end, issue) *of war*, i. e. be an impartial umpire.

104. καὶ σύ: You say that one of the gods is always present with Achilles: do *you also* pray to the gods, and see if they will not come to your assistance.—105. καὶ δέ = καὶ γάρ: *And well you may, for they say that you*, etc.—107. ἁλίοιο γέροντος, sc. Ne-reus, an ancient sea-god, who, under Poseidon, ruled the Mediterranean. It is an interesting fact that in modern Greek water is called νερί, probably a relic of the ancient language, which, though lost in Greek literature, is preserved in the popular speech.—108. ἰθύς, *right at him.*

Vv. 110-155. Herê Calls Poseidon and Athene to the Support of Achilles; but at the Advice of Poseidon the Gods on both Sides Withdraw for the Present from Participation in the Fight.

114. στήσασα = καλέσασα, which some editors would adopt as the true reading.—117. ὅδε, *here goes Aeneas.*—120. αὐτόθεν can denote either time or place, like our *on the spot* = *hence* or *henceforth*, i. e. immediately.—ἢ, *or else.*—121. μηδέ τι, κ. τ. λ.: *Nor let him be wanting in any respect in spirit.* The verb is regularly followed by a gen., and θυμοῦ is preferred here by Döderlein and others.—122. ὅ = ὅτι.—123. οἱ δ' αὖτ' ἀνεμῶλιοι: *And that they, on the other hand, are empty (powerless) as the wind.*—125. ἀντιόωντες, fut. denoting purpose — *to take part.*—126. ἵνα, κ. τ. λ.: The motive here assigned by Herê is quite different from that expressed by Zeus, 26 seqq., and hence these lines were rejected by the Alexandrian critics. But it is no uncommon thing for this illustrious couple to differ in their views and feelings.—127, 128. Cf. xxiv. 209, 210. The same sentiment is expressed in the same

words, with variations, in regard to the hero of the Odyssey (vii. 197, 198) — one of many similar arguments which Mure adduces in proof of the one-authorship of the two poems. It will be seen that the passage implies that Αἴσα (Κατακλῶθές τε βαρεΐαι. Od. vii. 197) spins out his destiny for every man at his birth, that this destiny may be delayed for a time by the gods, but that, sooner or later, he must experience whatever has thus been allotted to him. γεινομένῳ agrees with οἱ, and λίνῳ is dat. of manner or means.—131. χαλεποί, κ. τ. λ. = χαλεποὶ δὲ θεοὶ φαινόμενοι ἐναργεῖς: *For the gods are terrible when they appear in their real forms* (lit. clearly visible). Cf. Od. vii. 201, xvi. 161, where we have the analogous sentiment that the gods are *not* thus clearly visible to ordinary mortals in ordinary circumstances.

133. *Do not be vexed beyond reason; it is not at all proper.*—134. ξυνελάσσαι, *to bring together the gods in strife*. So ξυνέηκε in i. 8.—135 = viii. 211, where it suits the connection, as it does not here.—ἡμέας τοὺς ἄλλους, if permitted to stand, is in apposition with θεούς.—136. ἔπειτα, *hereafter*, as in xv. 49.—137. ἐκ πάτου goes with κιόντες: *let us go out of the way to a post of observation* (a rock or hill; cf. Lat. scopulus) *and sit down*.—Last half of 137 = vi. 492.—138. ἄρχωσι, plur. instead of sing.: the so-called schema Alemanicum. Al. ἄρχησι.—139. οὐκ after εἰ, because οὐκ εἰῶσι = *forbid*.—140. καὶ ἄμμι, *on our side also*.—παρ' αὐτόφι = παρ' αὐτοῖς: *among them, i. e. against them*.—142. ὁμήγυριν, ἅπαξ εἰρ.—143. ἀναγκαίηφι: So all the recent editions. Crusius reads ἀναγκαίηφι, Heyne ἀνάγκη ἴφι. *Render perforce*.

144. κυανοχαίτης, *Dark-hair*, an epithet of the god, used as his name. So γαιήοχος, xv. 174; ἐνοσίχθων, xiii. 10. Cf. 69.—145. ἀμφίχυτον, ἅπαξ εἰρ.: *made of earth heaped up around*. This *earth-work fortress, on the plain near the sea* (148), was raised by the Trojans, under the direction of Athene, as a refuge and defence of Hercules when he undertook to save Hesione, daughter of Laomedon, from the sea-monster sent by Poseidon to punish that king for withholding the promised pay (the famous horses of Tros) for building the primeval walls of Troy.—147. *That fleeing away before it he might escape the sea-monster*.—τό, demonstrative: *that well-known*.—151. ἐτέρωσε implies a verb of motion: *but they, the gods on the Grecian side, went in the other direction and sat down on the brow of Kallicolone* (the Beautiful Hill). The gods on the Trojan side seem to have occupied a position near the shore, and those on the Grecian side a well-

known (50) rise of ground farther out in the plain.—152. Apollo is apostrophized and addressed by the same epithet (xv. 365).—*ῥιε* is usually explained as *archer*: Autenrieth renders *gleaming* with a query. Düntzer writes *ῥιε*.—*πτολίπορθον*, only here an epithet of Ares.—153. *οἱ μὲν*, the inferior deities on both sides in antithesis to Zeus, who sat on high and directed the battle, 155.

Vv. 156-258. Aeneas and Achilles Encounter each other, and the latter Taunts the former with having already Fled before him, while the former Boasts at great Length his Superior Divine Lineage.

156. *τῶν*, the combatants on both sides.—157. *κάρκαιρε, ἄπαξ εἶρ.* : onomatopoeitic, like our *crack*, and “reduplicated like *μαρμαίρω, μορμύρω, πορφύρω, Τάρταρος, βάρβαρος, βόρβορος.*” La Roche. — 161. *ἀπειλήσας*, here *with threatening aspect*, as described in the next two lines.—165. *καὶ ἄνδρες*, *men also*. *καί* refers to *σίντης*, and denotes a correspondence between the ferocity of the lion and that of the men who are eager to kill him.—166. *πᾶς δῆμος*, *a whole district* (deme), is an explanatory and emphatic appositive to *ἄνδρες*. — *ἀτίζων*, *unheeding*. *ἄπαξ εἶρ.* — 168. *ἔαλη, κ. τ. λ.* : *Then with open mouth he gathers himself up* (for a spring), *and his teeth are covered with foam, and in his breast his brave heart groans* (is impatient for vengeance). — 169. *ἐν κραδίῃ* here, like *ἐνὶ φρεσίν*, xvi. 242, xix. 169, denotes the physical part or vital organ, and *ἦτορ* the heart or spirit that throbs in it.—172. *γλαυκίῳν, ἄπαξ εἶρ.* : *With glaring eyes rushes right on in his might*. This is the most detailed and vivid description of the lion *in simile* in all the Iliad, and it illustrates the “lion-hearted” hero of the Iliad.

176 = iii. 15, vi. 121. Speeches like these of Achilles and Aeneas are common in the battles and single combats of the Iliad, as they were in those of the Middle Ages, e. g. Diomed and Glaucus (vi. 122 seqq.), Ajax and Hector (vii. 225 seqq.), Aeneas and Meriones (xvi. 616 seqq.); and, as a general fact, the Grecian hero begins, and then the Trojan far exceeds him in the war of words. Köppen, *ad loc.*, remarks that this is a feature drawn from real life among uncultivated people, who rarely have a fight without a war of words first between the combatants.

178. *Why have you, after having traversed so much of the field*

(lit. army), *taken a stand*.—180. ἀνάξειν may take either a dat. or a gen., and here seems to be followed by both: *that you shall rule the horse-taming Trojans in the kingdom* (lit. honor), viz. *that of Priam?*—182. γέρας = τιμήν: *the royal dignity*.—183. *And he is still of strong mind and not infirm of purpose*.—184. τέμενος, a domain set apart for kings and princes (vi. 194, ix. 578 seqq.).—185. *Beautiful for planting*, i. e. orchard and vineyard, and for tillage.—186. αἶ κεν ἐμὲ κτείνης depends on ὄφρα νέμῃαι.—What Achilles says (179–186) of Aeneas' prospects for the succession to Priam's throne, and which perhaps implies some jealousy between the family of Priam and Anchises, should be taken in connection with the genealogy of the two families as given by Aeneas, 215–241.—187. Cf. 90.—φοβῆσαι, *put you to flight*.

188. βοῶν ἄπο, *from the care of the herds* (cf. 91). Aeneas and Paris are often mentioned as having care of cattle.—189. σεῦα, *chased*.—191. Achilles is only repeating all along here the same story which Aeneas had told of himself, in somewhat varied language, 89–93.—193. *And led the women captive*, among them Briseis (xix. 295 seqq.).—193 = xvi. 831 (except the first word), where see note.—196–198 = xvii. 30–32. The proverb, *A fool knows a thing after and only after it is done*, is found substantially everywhere. See xvii. 32 and note there.—197. ἴστασ', pres. imp.: *don't be standing*.—198. πρίν . . . παθέειν depends on ἵεναι.

200. νηπύτιον, dim. of νήπιον.—201. δειδίξεσθαι, trans. here, as also iv. 184, xiii. 810: *frighten away*.—202. αἴσυλα, *unjust*, from ἄ-ισος, Autenrieth; or *shameful*, from αἰδώς, Düntzer.—204. πρόσκλυτ' . . . ἔπεα, *the famous stories*: sagas, epics.—ἀκούοντες = ἀκούσαντες: with more of the idea of *continual* hearing.—205. ὄψει, *by sight*, opposed to ἴδμεν, 203. The triviality of these details and their tediousness to the impatient Achilles have led many critics to reject them. But is not the whole speech intended to be a sort of burlesque or travesty of that fondness for talk, boasting, and display which is characteristic of the Trojans, which is seen in so many of the epithets applied to them by the poet, and reflected even in the English use of the word *hector*?—207. ἄλοσύδνης, *daughter of the sea*. Cf. 107.—208, 209 = v. 247, 248.—208. νιός, predicate after ἐκγεγάμεν, in place of εἶναι.—210. *Now surely one at least of these two couples will weep to-day*.—213, 21=4 vi. 150, 151. The conclusion is to be supplied: listen, or, I will tell you.

215. αὖ, as if this were only a part of a more extended genealogy. Cf. αὖ in 219, 231, 236. Some authorities, ancient and modern, read ἄρ, and Franke makes αὖ here = *then*. Royal families, and royalty itself, have their origin in Jove, the father of gods and men. Compare the descent of Agamemnon's sceptre through three generations from Zeus, ii. 100 seqq.—216. We see from this that Dardania was the mother-city, of which Troy was the daughter, and that Dardania was situated among the roots and spurs of Mt. Ida, while Troy was situated on the plain—which accords with the site of Hissarlik, the scene of Schliemann's excavations, but not with that of Bunarbashi, where scholars of the last generation, except Grote, have been disposed to locate the Ilios of Homer.—Ἴλιος ἱρή: Observe the termination and the gender; Ἴλιον, neuter, is found in Homer only in xv. 71.

217. πεπόλιστο: *Had not yet been built*, more literally, *had not become a city*. Cf. vii. 453.—221. τοῦ, gen. of the possessor.—τρισχίλια: No wonder Troy is called εὔπωλος (cf. v. 551, xvi. 576), an epithet which is applied to no other city. The horses of Tros also are famous, two of which were driven by Aeneas himself (v. 265 seqq.).—223. τάων: Some of these, not all, as the sequel shows.—καὶ Βορέης, *Boreas also*, sc. among others. Compare Vergil's mares: sine ullis Conjugiis vento gravidæ! (Georg. iii. 274).

224. παρελέξατο, *covered them*. The word is borrowed from human intercourse.—227. *They ran over the topmost ears of corn and did not break them down*.—229. ῥηγμῖνος, *the surf*.—230. Tros is the eponymous hero who gave his name to the people, Τρῶες, and their country, Τροίη, as Ilus (232) did to Ἴλιος, and some think also Priam to Pergamus.—234. καί, *even*. Ganymedes was translated, but for his beauty, not his goodness.—237. Tithonus also had the doubtful honor of a kind of apotheosis, being wedded to the goddess Ἥως (xi. 1).—238 = iii. 147. Lampus, Clytius, and Hiketaon appear in the place just cited with Priam and other elders of the people, who are too old to fight, on the tower of Ilios; in the Fifteenth Book, one after another, they each of them lose a son slain in battle (xv. 419–421, 525–543, 576–578); and here, for the first time, we learn definitely that they are all sons of Laomedon and brothers of Priam. Such correspondences link together even the so-called Achil-
leid and Iliad, and indicate their substantial unity.—240. So

Aeneas and Hector are both great-great-grandsons of Tros, and were of the fifth generation from Dardanus, the founder of the royal lines of Dardania and Troy. Assaracus, Capys, Anchises, and Aeneas were sovereigns of Dardania after the separation, and the Dardanians are always spoken to or of as not mere *allies* of the Trojans, but in a closer relation (ii. 819, iii. 456). We cannot think that Homer would have indulged so often and at such length in genealogical and historical details like these if they had not been traditions accepted as facts in his own day.

244. λεγόμεθα, subj. pres.: let us no longer *be talking* thus.—247. *Not even a ship of a hundred benches of rowers could carry the load.* Of course such a ship is mere imagination and hyperbole — as much so as the animal ten thousand stadia in length, imagined and used for illustration by Aristotle in his Politics.—The word ἐκατόζυγος is manufactured for the occasion. Aeneas imagines that Achilles is as great a talker as himself.—248. ἐνι, for ἐνεισι, according to Paley, but according to Autenrieth for simple εἰσί.—249. νομός: *And there is a wide range (field) of words this way and that* (on both sides).—251. ἔριδας καὶ νείκεα, cognate acc. after νεικεῖν = *to multiply strifes and reproaches.* So also πόλλ' ἑτεά after νεικεῖν, 254.—252. ὥστε, lit. *and so* = *as*, or *like*.—253. *Who angry about a heart-corroding quarrel.*—αἶτε also lit. *and they* = *who*.—255. *Many things true and also not true.*—καὶ τά, sc. *even these*, sc. the not true.—In view of the endless repetitions and the trivialities of these lines editors pretty generally agree in regarding 244–255 as an interpolation by a later and inferior hand.—257. θάσσον = an emphatic *quick*.

Vv. 259–352. Overcome after a Brief Conflict with Achilles, Aeneas is Delivered by Poseidon, because he is not Fated to Die yet.

259. ἐν with the dative implies that the spear *stuck* in the shield, which is expressly said in 272.—265. ῥῆϊδι' agrees with δῶρα: *are not easy to be overpowered*, etc.—268. χρυσός perhaps stands for the whole = *the golden shield*.—δῶρα θεοῖο: The plur. used for the sing. with perhaps some generalizing (cf. θεῶν δῶρα, 265) and emphasizing force.—269. ἔλασσε, sc. Aeneas *drove* his spear *through two folds*.—αἱ δ' ἄρ' ἔτι τρεῖς: *But then, as you know, there were still three more of them.* αἱ τρεῖς = τῶν (sc. πτυχῶν) τρεῖς.—270. πέντε πτύχας: xviii. 481.—ἤλασε, *had beaten out.* Used of the smith's hammering in vii. 223 also.—κυλλοποδίῳ: Cf.

xviii. 371.—Critics from Aristarchus down have very generally rejected 269–272 as a clumsy attempt at explanation by a later hand, improbable in itself, since it places the gold layer where it would be neither ornamental nor useful, and hardly consistent with the true meaning of 268, which it attempts to explain.

274 = iii. 347.—275. *Near the outermost rim, where the bronze ran the thinnest, and the oxhide lay thinnest upon it.*—For *πρώτην* instead of *πυμάτην*, see *πρώτῳ ῥυμῶ*, vi. 40, and for *θέε*, used of metallic structure, cf. vi. 118, 320.—277. *Πηλιάς μελίη*: Cf. xvi. 143.—278. *ἔαλη*, *crouched, and lifted the shield away from himself.* Cf. 261.—280. *ιεμένη* goes with *ὑπὲρ νώτου* and *ἔστη* with *ἐνὶ γαίῃ*: *and so the spear, flying over his back, stood in the ground.*—*διὰ . . . ἔλε* = *διεῖλε*: *cut through*, though *διὰ* can be regarded as a prep. = *took its way through.*—*ἀμφοτέρους*, *both*, sc. the bronze and the leather, 275, 276.—283. *ταρβήσας* agrees with the subject of *ἔστη*.—*ὅ*, *that* = *because.*—284 repeated below, 442.—285, 287 = v. 302–304.—288, 289, 290 = xvi. 411, vi. 16, and xvi. 828, with variations. The commonplace of Homeric battles.—292. *μετά*, *mid* = *among*.

293. *μοι ἄχος*, κ. τ. λ.: *I am grieved for*, etc.—294. *Ἄϊδόσδε* = *Ἄϊδος δόμονδε*.—*κάτεισιν*, future sense, like *εἶσιν* and *our goes*, or *is going*.—296. *οὐδέ* = *οὐ γάρ*: *for he*, sc. Apollo, *will not at all avert from him sad death.*—298. *Without cause, for the troubles of others*, sc. those of Priam and Paris, with which Aeneas had no personal concern and little sympathy: he is even represented as angry with Priam (xiii. 460; cf. 182 above). Bentley, approved by La Roche and others, suggests *ἀτέων* instead of *ἀχέων* = *for the sins of others.*—300. *ἡμεῖς πέρ*, *let us, however.*—302. *μόριμον*, elsewhere *μόρσιμον*.—303. *ἄσπερμος*, *ἄπαξ εἶρ*: *without seed* = *without posterity.*—*ἄφαντος*, *extinct.*—305. Cf. 215. According to Apollodorus, Dardanus was the son of Zeus and Electra, a daughter of Atlas.—306. *ἤχθηρε*, ingressive aor.: *has come to hate*, and so will destroy.—307, 308. The poet has very likely here invested with the form of prophecy an actual fact, and perhaps he had himself sung as a minstrel in the court of the children's children of Aeneas. Mitford takes *παίδων παῖδες* literally, and infers that Homer lived in the fourth generation after the Trojan war. According to Strabo (xiii. 1) a family of Aeneadae retained, at Gergis in the Troad, a memory of their bygone royalty in the priestly functions, which they were still allowed to exercise in the time of Aristotle. Vergil, of course, follows an-

other myth or another interpretation of this in his Aeneid, iii. 97 seqq.

309. **βοῶπις**: See note xviii. 239.—311. **ἐρύσσει**, Lat. servabis.—312 is wanting in the best MSS., and 311 is sufficiently complete and more spirited without it, **ἑάσεις** in that case meaning simply *leave him*, let him go to his doom.—314. **ἐγὼ καὶ Παλλὰς**: The first person regularly precedes the third in Greek.—315. **ἐπὶ** simply adds emphasis to **ἀλεξήσιν**, as in **ἐπαμύνειν**, and the verb governs the acc. and dat.—315–317 = xxi. 374–376.—316. **δάηται** is aor. mid. subj. of **δαίω**.—317. For **δαιομένη**, **δαίωσι**, the most and best authorities have in xxi. 376 **καιομένη**, **καίωσι**, which is much the more suitable reading. La Roche.

320. **ὁ κλυτὸς Ἀχιλλεύς**, *that illustrious Achilles*.—321. **τῷ μὲν** is opposed to **ὁ δέ**, the antithesis, however, being between the acts rather than the persons.—**ἄχλυν**, Lat. caligo, *a mist*.—322. **ὁ δέ** is, of course, Poseidon. According to 276–279 the spear of Achilles, after piercing through the shield of Aeneas, stood fixed in the ground. We may suppose that the shaft of the spear still remained in the shield, while the point pinned the shield to the ground, and that the god now drew the spear both from the ground and from the shield, although the latter only is mentioned, as the main point is the release of Aeneas' shield.—325. *And lifting him aloft from the ground he threw him*, whither and to what effect is stated in the lines which follow.—327. **θεοῦ ἀπὸ χειρὸς ὀρούσας**: *And raised (shot) from the hand of the god*. 329. From x. 429 we learn that the Caucones were encamped with the Leleges, the Pelasgi, etc., *by the sea*, i. e. in the wing of the army, which accords with 328 here.

332. **ἀτέοντα**, *foolhardy*. Found only here.—336. **ὑπὲρ μοῖραν**: See note 30 above.—342. **μέγ' ἔξιδεν**: *He saw out* (looked forth from the mist) *greatly*, i. e. with large eyes expressive of astonishment.

344. **τόδε**: *A great wonder this* (or here) *my eyes behold*. So 345 **τόδε** is demonstrative = *here*.—347. *So then Aeneas also*.—348. **μὰψ αὖτως**, brought together for emphasis to suit the intensity of Achilles: *without reason utterly*. The frequent recurrence of the transitional and adversative particles **ἀτάρ**, **αὐτάρ**, **ἀλλά**, **ἀλλ' ἄγε**, **ἐρρέτω**, **ἀλλὰ . . . ἐρρέτω**, etc., is characteristic of the speeches of Achilles. See the two speeches here and the longer one, ix. 307–429.

Vv. 353-418. Achilles Rouses the Greeks to Battle and Hector the Trojans; but Apollo Holds back Hector himself from Attacking Achilles, who Leaps in among the Trojans and Slays many of them.

353. *He said, and sprang towards the ranks*, sc. of the Greeks.— 357. *τοσσοῦσδ'*, demonstrative and intensive: *so many men here*. So *τοσσησδ'*, 359: *so great a line of battle as this*.— 359. *ἔφέποι στόμα*, lit. *assail the throat*, or, as some take the figure, *enter the jaws*.— *πονέοιτο* for *μάχοιτο*, as *πόνος* often for *μάχη*.— 362. *But I am going right through the line of the enemy*.

365. *Commanded the Trojans with loud shouts and said* (boasted) *that he was going against Achilles*.— 367. *ἑπέεσσι*: Hector, like Aeneas, thinks others are as valiant *in words* as he is himself. Cf. 244 seqq. It is a conscious weakness of the Trojan heroes, which they try to conceal by imputing it to others.— 368. The superiority of gods to men, not in goodness, but in might, is a proverb, almost a byword, in Homer. Cf. x. 557, xxi. 264 et passim.— 369. Cf. xix. 107.— 370. *τελέει* is fut. and *κολούει* pres.: *he will accomplish some, and some he breaks off* (cuts off) *in the middle*, i. e. leaves unaccomplished. Some regard both verbs as aoristic present.— 371. *τῷ*: The gen. commonly follows *ἀντίος*, and La Roche reads *τοῦ* here with the support of some good authorities. 422 has the dat. after *ἀντίος*.— 371, 372. The repetition (epanalepsis) is very emphatic, perhaps a little rhetorical. Fire stands here as the emblem of the destroyer, and iron as the symbol of unyielding strength.

374. *τῶν* includes both armies.— 376. *No longer continue to fight with Achilles at all in advance of others*.— 377. *But receive him among the mass of common soldiers and from the roar of battle*.— 385. Tmolus was a mountain near Sardes, and Ὕδη afterwards perhaps Sardes itself.— 389. *Κεῖσαι*, *you lie fallen*.— 390. *ἐνθάδε*, *here far away from your birthplace and home*— such is the point of the sarcasm.— 391. The Gygeian lake was near Sardes. The Hyllus was a branch of the Hermus, which emptied into what is now the Gulf of Smyrna. We cannot but be struck with the minuteness of geographical detail here and above, 385. If not born at Smyrna the poet was certainly familiar with the geography of that section.— *τέμενος*: Cf. 184.

394. *Iphition the Greeks cut in two with their chariot wheels in the forefront of the battle, and Achilles, over him, pierced, etc.*—

398-400 = xii. 184-186, also xi. 96-98, with slight variations.—
401 = xi. 423, except the name. — καθ' ἵππων ἀτίξαντα, *having leaped down from his chariot*. — 402 = v. 56. — 404. ἤρυγεν, aor. in a simile, as if the illustration were a fact and not a mere illustration. — Ἑλικώνιον, an epithet of Poseidon, probably derived from Helice in Achaia, where that god was especially honored and worshipped. — ἀμφί, *about the altar* of Poseidon, where the god himself is conceived to be present. — 405. τοῖς, *these honors*. — 406. τόνγ' and ὅστέα, accusatives of the whole and the part.

408. οὔτι . . . εἴασκε, *never suffered*, i. e. always tried to prevent. — 409. νεώτατος . . . γόνοιο, *the youngest of his offspring*. — 411. *At this time, now in his childish pranks, showing off his accomplishments in the use of his feet*. — 413. μέσσον: Cf. at xvi. 623. — 414. *In his back as he was darting by*. Not gen. abs., but with αὐτοῦ understood, depending on νῶτα. — ὅθι . . . θώρηξ = iv. 132, 133: *where the golden clasps of the girdle held together and the two parts of the corselet met*. See Autenrieth's Lex. ad verb. — 416. ἀντικρὺ διέσχε: *Pressed right through*, lit. held on through. — 418. *And took his entrails in his own hands as he sank down to the ground*.

Vv. 419-454. To Avenge the Death of his Brother, Hector Hurls his Spear at Achilles, and Athene turns it back to the Feet of the Thrower; and when Achilles Rushes on to Slay him, Apollo Snatches him away in a Thick Mist.

421. κάρ, for κατά: *down upon*. — οὐδ' ἄρ' ἔτ' ἔτλη: *And as you may well suppose, he could no longer endure to remain at a distance*. — 422. στρωφᾶσθ' = versari. — ἀντίος Ἀχιλῆϊ: See note 371. — 424. *But Achilles, when he saw him, then he leaped for joy*. — ὥς . . . ὧς, lit. *as . . . so* = when . . . then, with a little more of immediate succession, like *as soon as*. Cf. xiv. 294, xix. 16. — For ἀνέπαλτο, cf. viii. 85. — 425. ἐσεμάσσατο, *distressed*. Cf. xvii. 564. μάστιξ, *lash*, comes from the same root.

429. The shortest speeches in the Iliad are put into the mouth of Achilles. See another of a single line at xviii. 182 also. These are also the closing words of a much longer speech of Diomed, the hero most like Achilles (vi. 143). — 430 = xi. 384. — 431-433 = 200-202, where see notes, and also at 367. — 435 = xvii. 514, where see note. — 437. ὀξύ πάροιθεν, *sharp at the point*. As 435 repeats xvii. 514 word for word, so 437 expresses the same sentiment as xvii. 515 in other words.

438. καὶ τόγ', κ. τ. λ.: *And this (the spear) Athene with a breath turned back from the noble Achilles by breathing very gently, showing the ease with which a god shapes the course of a missile.* Compare iv. 130, where the same goddess is represented as turning the course of an arrow as easily as a mother wafts aside a fly from her sleeping babe. The same thought is expressed (in the words *ρεῖα μάλ'*) of Apollo below, 444.—442–444 = iii. 379–381, with a slight variation at the beginning, which is also a war-technic often used elsewhere.—445 seqq. *τῖς μὲν . . . τῖς δὲ . . . ἀλλ' ὅτε δὴ τὸ τέταρτον*: This same formula introduces the interposition of Apollo, xvi. 702 seqq.; also v. 436 seqq.—447, 448 = xvi. 705, 706, and also v. 438, 439, with variations.

448–454 = xi. 362–367, where *Diomed* addresses these lines to Hector.—449. αὖ here and αὐτέ in the next line may be taken as a boastful insinuation that this was not the first time Hector had escaped through the interposition of Apollo. Compare αὖτις, xxi. 45, where it expresses explicitly a second falling of Lycaon into the hands of Achilles.—451. *To whom you may well pray (or you doubtless are in the habit of praying) when you go into the clash of arms.*—452. *Verily I will finish you when I meet you again.*

The reader cannot fail to observe the artistic skill with which the poet manages the encounter, first of Aeneas, and then of Hector, with Achilles, and the deliverance, first of one and then of the other, from immediate death at his hands only by the interposition of a god. And Hector is finally brought to an actual encounter only by the death of his younger brother, his aged father's favorite son.

Vv. 455–503. Disappointed and Vexed, Achilles now, like a Destructive Fire, Sweeps down upon the Trojans and Pitilessly Slaughters his Fleeing, Unresisting, and Beseeching Victims.

458. *Hitting him in the knee stopped his flight.*—461. *Attacking them both thrust them out of the chariot to the ground.*—ἐξ ἵππων = ἐξ ὀρέων, 487.—463. The punctuation differs, most editions placing a colon after Ἀλαστορίδην, some a comma, and others (e. g. Faësi-Franke and Koch) a dash. This last suggests the true construction and meaning, which is held in suspense to 469, where οὐτα occurs as the governing word, the intervening lines being parenthetical and preliminary.—ὁ μὲν ἀντίος, κ. τ. λ.: *He indeed came into his presence, taking him by the knees and be-*

seeching him *if, by any means, he would spare him* (εἰ = οὐ, sc. Tros) *and let him go alive*.—γούνων, gen. after λαβών, expresses supplication in the primitive Greek manner.

468. ὁ μὲν, Tros.—469. ὁ δέ, Achilles.—470. αὐτοῦ, sc. ἡπατος: *the dark blood flowing down from it filled his bosom*.—472. Observe the successive instances of Achilles' vengeance introduced by ὁ δέ, *and he*, 456, 469, 472, 474, 481, 487; αὐτὰρ ὁ, 460.—476, 477 = xvi. 333, 334, also v. 82, 83.—478. ξυνέχουσιν: Cf. 415 above.—480. βαρυνθείς is used especially with χεῖρα, and seems to express the *hanging down* of the *hand* as if oppressed by a *heavy weight*. Autenrieth renders it *disabled*.—482. *Cast far away his head with the helmet too*. Such is often the force of αὐτός. Cf. ix. 194: αὐτῇ σὺν φόρμιγγι.—482. *The marrow moreover leaped* (spirted) *out of the vertebræ*.—483. σφονδυλίων, ἅπαξ εἰρ.: very naturally applied in architecture to the segments of a column.—484. Πείρω: Cf. ii. 844.—487. θεράποντα, *the charioteer* (of Rigmus), as the next clause shows. Cf. ἡνίοχος θεράπων, v. 580.—489. *The horses were thrown into confusion* by the loss of their charioteer.

490. ἀναμαιμάει, ἅπαξ εἰρ., is intensive and onomatopoetic: *rages through*. So also εἰλυφάζει (492): *rolls it along*. The pres. in all these verbs denotes continued action, answering to the imperf. θῶνε in the thing illustrated.—494. ῥέε . . . μέλαινα = xv. 715 et passim. This clause concludes the former simile, and suggests that which follows.—496. ἔυκτιμένη, *in a well-situated* (i. e. level and smooth) *threshing-floor*.—497. λέπτ' ἐγένοντο: The subject is to be supplied from the context, τὰ τριβόμενα, or the like: *and the grain easily becomes peeled*, shelled out of the husks. λέπτ', root λεπ = *peel* inverted. This imagery of the threshing-floor is frequently employed with great power in Hebrew poetry, where Jehovah is usually the thresher. It is particularly apt as well as grand in its application here to the horses and chariot of the hero and demigod Achilles.—499–502 is repeated with slight variations from xi. 534 seqq., where the simile is used of Hector. Koch and others object to the passage that Achilles has been fighting on foot and is found so fighting at the opening of the next book. But La Roche, Pratt and Leaf, and others find a sufficient answer in the fact that Homer's heroes always have their chariots close at hand and leap in or out as occasion requires, and that sometimes without the change being noted by the poet.—500. ἄντυγες, *the rims about the chariot*.—501. ἀφ' ἱππέων ὀπλέων, *from the horses' hoofs*. ὀπλέων from ὀπλή.

ILIAD XXI.

Μάχη παραποτάμιος, Battle on the Bank of the River. This book derives its name very properly from the battle, or rather slaughter by Achilles of the flying Trojans, near and in the river Scamander. This is carried so far, with such pitiless fury and such outrages to the river itself, that the river-god resents the affront and rises to overwhelm the hero, who, however, is delivered and avenged by Hephaestus, the god of fire. The proper Battle of the Gods with each other is thus introduced, which is foreshadowed by their setting themselves in hostile attitude over against each other in the Twentieth Book, but actually comes off only in the Twenty-first, with a superiority of those on the Grecian side in each conflict as marked as the victory which Achilles is to gain over Hector in the Twenty-second Book. Perhaps no other book of the Iliad so illustrates the genius of the poet, or has been so much admired by readers in all ages.

Vv. 1-33. Achilles, Separating the Flying Trojans into Two Parts, Pursues the One over the same Ground over which, under the Lead of Hector, they had lately Pursued the Greeks, and Drives the Other into the River, where he Slaughters them in Heaps. Wearied at length with Slaughter, he Saves Alive Twelve Select Youths and Holds them in Fetters to be Sacrificed at the Funeral Pyre of Patroclus.

1, 2 = xiv. 433, 434. — 2. **Ξάνθου**, the river, which the gods called Xanthus and men Scamander (xx. 74)—in other words, perhaps Xanthus was the older and Scamander the more recent, or Xanthus the aristocratic and Scamander the popular name. The river is still known by the name Menderes.—**ὅν . . . τέκετο Ζεὺς**: All rivers are Jove-descended and Jove-nurtured, or fallen from heaven (xvi. 174, xxi. 223 et al.); of course the chief river of the Troad would be emphatically so in the war of Troy.—3. *There he separated them into two parts* (**δια-τμήξας**), *and drove the one part* (**τοὺς μὲν**) (across the ford, 1 supra) *to the plain towards the city*, and pursued *the other half* (**ἡμίσεις δέ, 7**) till, one after another

(imperf. εἰλεῦντο, 8), *they were rolled into the river*.—4. ἥπερ, κ.τ.λ. : *by the very same route in which the Greeks were fleeing bewildered*—a sort of *poetical Nemesis*.—ἀτυζόμενοι : Cf. at xviii. 7.—5. ἤματι . . . Ἑκτώρ : Cf. xvii. 753–759.—6. *By this route, I say, they poured along in their flight*.—πεφυζότες, an epic perf. part., found only in this book.—8. εἰλεῦντο, *were rolled, or crowded together*.—9. Observe the number of onomatopoetic words here : πατάγω, βράχε, ἴαχον, ἀλαλητῶ, which make the verse all alive and re-echoing with the din.—αἰπά is *deep* as well as *high*, like *altus*.—10. ἀμφὶ περὶ : Cf. xvii. 760.—14. *And they fall cowering into the water*, lit. *along the water*.—16. ἵππων is gen. after πλῆτο; ἐπιμίξ, *mingled together*. This simile is apt and striking to any reader, but especially so to any one who is familiar with locusts and the way of fighting them in the East.

17. The leaving of his *spear there on the bank* indicates the fearlessness of Achilles and the utter powerlessness of the Trojans.—20. *And turning upon them this way and that was continually striking*.—25. *So the Trojans, all along the course of the dreadful river, fled cowering beneath the overhanging banks*. Another vivid illustration and apt in every particular.—27. A twelvefold satisfaction, as he threatened (xviii. 336).—28. ποινήν, *as a satisfaction*, appositive of κούρους.—29. θύραζε, *foras*, here *out of the river*.—30. ἱμᾶσιν were the *straps* by which the *braided* (of metal rings) *coats of mail* (στρεπτοῖσι χιτῶσιν) were fastened to their own (αὐτοί) persons.

Vv. 34–135. Lycaon, Son of Priam, just Returned from a Captivity into which he had been Sold by Achilles, now Falls again into his Hands, and, in Spite of Supplications and Tears, is Slain by him and Thrown into the River with Bitter Scorn.

34. After the general description of wholesale slaughter which precedes, the poet, as usual, now turns to some particular instances of special interest.—Δαρδανίδαο : Priam was *son of Laomedon and descendant of Dardanus*. Cf. iii. 250, 303, xx. 215 seqq.—35. τόν ῥά ποτ', κ.τ.λ. : *the very person whom he himself had taken and led captive*, etc.—36. ἀλωῆς is here an orchard or plantation of trees. Cf. at xviii. 57.—38. τάμνε, imperf. : *was cutting* at the time Achilles took him captive.—ὄρηκας and ἐρινεόν may be acc. of the whole and the part, the tree and its branches, or two acc. after τάμνε in the sense of *cutting off*, i. e. taking away.—ἄντυγες, plur. because made up of two parts, one on either side.

— 39. ἀνώϊστον, ἄπαξ εἰρ., *unexpected*. — κακόν in apposition with Ἀχιλλεύς. — 40. Λῆμνον, acc. of *place whither*, because ἐπέρασσεν properly means to carry over and sell beyond the sea (πέραν). — 41. In vii. 468 we find Euneus, son of Jason, sending ships laden with wine from Lemnos to Agamemnon and Menelaus, beneath the walls of Troy. — ὦνον = *venum*: *purchase-money* or *price*. In xxiii. 741 seqq. we learn that this price was a silver κρητήρ, and also that it was Patroclus who brought Lycaon to Lemnos and sold him to Euneus, son of Jason, at that price. Thus the Seventh, Twenty-first, and Twenty-third books fit into each other and together tell the whole story. — 42. πολλά: Lycaon himself states it definitely at a *hundred beeves* in value, below, 79. — 43. Eetion, the Imbrian, is of course not to be confounded with Eetion, the father of Andromache (vi. 415), nor with him of the same name, xvii. 575. Imbros lay between Lemnos and the Troad, so that by being brought there his escape was facilitated. — 43. Ἀρίσβην, a city of the Troad near Abydos. Cf. ii. 836. — 44. ὑπεκπροφυγών here denotes *escape*, not from danger, as usual, nor from bonds or imprisonment, but from a friendly confinement which was perhaps intended to keep him from battle and falling again into the hands of the enemy. — 45. οἷσι φίλοισιν, dat. of means or manner. — 46. δωδεκάτῃ: So Zeus returns on the twelfth day after eleven days' absence among the Aethiopians (i. 425). — 50. γυμνόν: Cf. xvi. 815: *unarmed*, as explained in the following clauses. — 53. See note at xviii. 5.

54 = xx. 344. Characteristic of Achilles. — 55. Achilles would as soon have expected to see the dead come up out of Hades as Lycaon so soon returned from his captivity in Lemnos. — 59. ἄλός is the general name for the *sea*, and πόντος is the *high sea* or the *deep*. They are brought together here for emphasis and Achillean intensity = *the broad and deep sea*. — 62. Whether, forsooth, he will in like manner come back from there also, i. e. from Hades as he has from Lemnos.

64. Thus he stood pondering. — ὄρμαινε follows a soliloquy, as 53 precedes one. Cf. xvii. 100, xviii. 15, and xxii. below, where this whole line is repeated except the last word. — 70. Eager (lit. sending itself) to be satiated with the flesh of heroes. Such personifications of the spear are frequent. Cf. xx. 279. — 71. Compare the attitude of Thetis as a suppliant at the knees of Zeus, i. 500 seqq. — 72. οὐδὲ μεθείει, and did not let go. — 75. I am to thee in the place of a suppliant who is to be respected. Suppliants and

guests were under the especial protection of Zeus, hence often called Zeus *ἱκετήσιος*, or *ξείνιος*, and so must be treated with the reverence due to the god.—76. Lycaon had eaten with Achilles in his first capture, and on that ground now claims to be treated as a guest-friend. The claim is of doubtful validity for a captive and involuntary guest.—77. *άλωῇ*: Cf. 36. For the widely diversified meanings of the epithet *ἔυκτιμένη*, see Autenrieth's *Lex.*—78. *ἐπέρασας*: See at 40.—79. *ἐκατόμβοιον*: See at 41, and compare vi. 236, where also *cattle* are the standard of value. Compare also *ἀλφεσίβοιαι*, xviii. 593: maidens that fetch large store of cattle.

80. *And now I was ransomed by the payment of three times as much.* The reference is to the ransom by Eetion, 42. The captive is more definite in his statement here than the poet was in his narration. So Paul, in his speech before Agrippa, gives a more detailed account of his conversion than the historian had done (Acts xxvi. 13 seqq., ix. 4 seqq.).—*λύμην* is sync. 2 aor. mid. in pass. sense. The ancients took it as an opt.: and now I would ransom myself, etc. But the short *υ* forbids.—*νῦν* relates to the past, but it is a past which includes the whole period from the close of his captivity to the present time—different from the *νῦν αὖ*, 82.—83. *Methinks I must be hated by father Zeus.* It is an inference from the situation. See *Lex.* under *μέλλω*.—87. Of Pedasus and the Leleges, see at xx. 92.—88. Lycaon dwells on the ransom paid for him, the many wives of his father, and the riches and honor of his mother's family, in order to impress Achilles that it will be for his interest to spare his life.—91. *Πολύδωρον*, Priam's youngest and darling son, whom he tried in vain to keep from the war (xx. 407 seqq.).—*πρώτοισι μετὰ πρυλέεσσιν* here corresponds with what is said there of Polydorus' display of his accomplishments in the use of his feet.—93. *δαίμων* is god, especially as providence, numen divinum. Cf. 47, where *θεός* is used in the narration.—94 = iv. 39.—95. *ὁμογάστριος*, a son of the same mother. He still appeals to low and unworthy considerations little suited to move a generous foe.

99. *Child, don't be displaying to me your ransoms nor making speeches.* Cf. *πιφαύσκειο φλόγα* below, 333.—100. *αἰσιμον ἦμαρ*: So *ὀλέθριον ἦμαρ*, xix. 294 = *ὄλεθρον*, or *αἶσαν*, or *πότμον*, which is the usual subject of *ἐπισπεῖν*. See also note xvi. 831.—101. *τί* softens the expression: *it was somewhat more agreeable to my mind.*—102. *καί* emphatic: *of all the Trojans even, but, above all,*

of Priam's sons.—106. φίλος, used perhaps in allusion to Lycaon's claim to be treated as a guest-friend, 75.—καὶ σύ, correlative and preliminary to καὶ Πάτροκλος: so καὶ ἐγώ, 108, and καὶ ἐμοί, 110.—107. A favorite verse with the old Greek philosophers, and often cited in every age as a solace in death.—108. οἶος, lit. what sort of a man, may be rendered *how* with καλός τε μέγας τε.—110. ἔπι = ἔπεστι. τοι is a particle and strengthens the assertion.—111 is parenthetical: he does not know the hour, whether *it will be morning or evening or midday*, but it will surely *be*.—112 is to be connected with 110.

114 = Od. iv. 703, where it describes the effect upon Penelope of the news of the departure of her son; also Od. xxii. 67, where it expresses the effect upon the astonished suitors of Odysseus' declaring himself and his purpose to slay them.—αὐτοῦ, there, *on the spot*.—115. ἀφέηκεν, *let fall*, stronger than μεθίει, 72, and indicative, like the preceding line, of helpless despair.—117. πᾶν, κ. τ. λ.: Cf. xvi. 340.—120. ποταμόνδε . . . ἦκε φέρεσθαι, *sent him to float down the river*.

122. *Now lie there*, lit. thither, with incidental reference to the previous throwing. Three acc. follow ἀπολιχμήσονται — αἶμ' of the thing, σέ of the person, and ὅτελῃν of the part, of which σέ is the whole. Cf. xviii. 345. Hatred and scorn of everything Trojan breathes in every word of this speech.—126. ὑπαῖξει, *will dart up under the dark ripple*.—130. His hatred extends even to the Trojan river. This insult provokes the river-god, and leads at length to his rising to avenge his wrongs and those of his people.—131. *To whom, no doubt, you have so long been accustomed to sacrifice*, etc. Bulls and horses were an appropriate offering to a *river-god*. So the Pylians a bull to Alpheus (xi. 728). It is only here that horses are specified.

Vv. 136-210. Achilles Slays Asteropaeus, Grandson of the River-god Axius, and Insults all the River-gods, especially Scamander.

136. μᾶλλον: Already angry because of the heaps of slaughtered men and horses with which Achilles had filled his stream, 16 (cf. 146), he was yet *more* provoked by his insulting words.—139. When he resumed the spear, which he had left leaning on the tamarisks upon the bank, 17, the poet does not care to tell us.—140. Asteropaeus was leader of the Paeonians, as he himself tells us, 155.—141. Πηλεγόνος, hence the name of Pelegonia, a country

bordering on Paconia.—'Αξιός, the principal river of Paconia, Pelegonia, and Macedonia proper.—142. Akessamenos was a king of Thrace.—144. τῷ ῥ' Ἀχιλεὺς: So most of the recent editions. Commonly τῷ δ' Ἀχιλεὺς. ῥ' is resumptive of 140.—ὁ δ' ἀντίος, κ. τ. λ.: *and he, coming out of the river, stood* (found himself standing) *opposite Achilles*.—150. Two questions in one = *who of men and whence art thou?*—151 = vi. 127, where Diomed says the same. Observe, it is the *parents* who lose sons on the battle-field, not the *sons*, that are *unhappy*.—153 = vi. 145, except the name.—154. εἰμ', *I come*.—155. It is worthy of notice that Πυραίχμης is leader of the Paeonians in the catalogue (ii. 848). But he is slain by Patroclus (xvi. 287), and now they have another leader. Another of those incidental coincidences which link the books of the Iliad to each other.—156. ἐνδεκάτη: Cf. at 45.—157 is wanting in the Venetian and other good MSS., and is probably interpolated from ii. 850.

162. Πηλιάδα μελίην: Cf. at xvi. 143.—ὁ δ' ἄμαρτῇ, κ. τ. λ.: βάλε or some similar verb is to be supplied from ἀνέσχετο: *he threw* (or fought) *with spears in both hands at once, for he was ambidexter*.—165 = xx. 268, where see note.—167. ἥ, sc. the spear, as if ἐγχείη instead of δόρυ had preceded. See xx. 279.—168. Cf. 70 above.—172. μεσσοπαγές, *planted up to the middle*. Many editions read μεσσοπαλές: *quivering to the middle*. Either sets forth the force with which the spear was thrown.—176. πελέμιξεν, *he shook it*.—177. *And thrice he desisted from the effort*.—178. ἄξαι ἐπιγνάμψας = *to bend and break*.—179 = xvi. 828, xx. 290, with slight variations.—180. παρ' ὀμφαλὸν . . . κάλυπεν = iv. 525, 526.—182. ἐνὶ . . . ὀρούσας = *lāx ēn stētheisi baínōn*, xvi. 503 et passim.

185. παισὶν plur. instead of sing. to make it general. So below, 499.—186. γένος is acc. of respect, and ποταμοῦ is gen. of origin after ἔμμεναι. See, in the next line, γενεήν and Διός.—190. τῷ, therefore.—μέν is correlative to αὐτε, and they may be rendered as . . . *so*.—192. *For a great river (-god), to be sure, is on your side if he can help you at all*. Still heaping insults upon the Scamander, which *he* is sworn to resent.—194. Achelous is the largest river of Greece.—195. As Achelous was the Mississippi of Greece, so Oceanus, which is not a sea but a river (xx. 7), is the father of all rivers and seas, wells and fountains on earth, and, indeed, the *genesis* of the gods (xiv. 201), and of all things (xiv. 246). See also note at xx. 7, and Theol. of Gr. Poets, p. 141.—198. *But*

even he fears the bolt of great Zeus and the fearful thunder when it crashes from heaven. Observe the onomatopoeic words and the rush and roar of the verse.—*ὄς* as well as *ὅ* is demonstrative in Homer.

201. *And he left him down there.*—*κατ'*, adv. and emphatic.—204. *Nibbling, tearing* (i. e. tearing as they nibbled) *the fat on the kidneys.* The omission of the connective between the participles intensifies the action. Cf. xvi. 161, 162.—206. *Who, of course, had been put to flight* and were still fleeing along the eddying river. The *ῥα* of this and of the previous line may refer to the natural consequence of the slaying of the leader of the Paeonians—their leader slain, they would of course be put to flight, and Achilles would of course pursue them.—207. *τὸν ἄριστον*, their chief, *their bravest*, sc. Asteropaeus. Cf. xii. 102.—209, 210. See a like miscellaneous list of names slain by Patroclus (xvi. 694–696) preliminary to the interposition of Apollo (xvi. 700), as of Scamander here, 212.

Vv. 211–271. The River-god Remonstrates with Achilles, and Bids him Drive the Trojans out upon the Plain and there do his Deeds of Violence. Achilles Consents, but in Driving them out only adds Insult to Injury, and Deals out More Fearful Slaughter. Scamander then Rises to Overwhelm him with his Flood.

214. *You surpass (other) men in might, and surpass them not less in unseemly deeds.*—*μέν* and *δέ* correlate more closely the two things in which alike he surpasses. *περὶ μὲν . . . περὶ δέ*, bringing together two points of superiority, are very frequent in Homer.

217. *At least drive them out of my stream, and then over the plain proceed with your horrible doings.* The aor. part. is preliminary, and the pres. imperf. denotes continued action.—218–220. Vergil has almost translated these lines (Aen. v. 806–808): *gemerentque repleti | Amnes, nec reperire viam atque evolvere posset | In mare se Xanthus.*—221. *But come, now, pray let me alone: awe possesses me, leader of armies.* It is the language of agitation and awe in the presence of the hero and his achievements.

224. That is, he will keep the promise of the previous line in the letter but not in the spirit—not so as to interfere in the least with his slaughter of the Trojans and his vengeance on Hector.—225. *ἔλσαι*, crowd together. Cf. 295 and 607 below, and

xviii. 294. — καὶ Ἑκτορι, κ. τ. λ.: *and bring to trial with* (lit. against, ἀντιβίην) *Hector the questions, whether, etc.*

230. εἰρύσαιο, here *observed*, i. e. obeyed: more frequently, preserved, servare. — 232. δείλος = δειλῆ, 111. “Döderlein would reject 228–233, and then κρημνοῦ ἀπαίξας = *hastening away from the bank*; so that Achilles fulfils his promise of 223. The appeal to Apollo — who does not appear to be at hand — is quite without effect on the story, and does not seem even to have been heard.” Pratt and Leaf. But κρημνοῦ ἀπαίξας properly means *leaping from the bank into the river*, and we must suppose, with Crusius, that in his fury he forgot his promise, or that he meant to keep it only in the letter. — 234. *And the river dashed upon him, raging with its swell* (as it swelled). — 236. κατ’ αὐτόν, *along the stream*.

238. ζώους, *the living*, in contrast with the dead. — σάω: See xvi. 363. — 241. *And the stream, falling upon his shield, was continually shoving him along*, like the dead bodies, 235. — οὐδὲ . . . εἶχε, *nor was he able*. — 244. διῶσεν, *tore away*. — ἐπέσχε, *checked*. — 245. γεφύρωσεν, *and dammed the river itself by falling in entire*. — 247. πεδίοιο, *towards the plain*. — 248. μέγας θεός, *the powerful river-god*. — 249. ἀκροκελαινιόων, *with darkening surface*. ἅπαξ εἰρ. (ἀπαίξας, διῶσεν, ἀκροκελαινιόων) naturally abound in so unique a description. — 251. ὅσον . . . ἔρωή, *as far over as a spear’s cast*. — ἐπί, adv. Cf. iii. 12: ὅσον τ’ ἐπὶ λᾶαν ἵησιν. — 252. οἶματ’, *the swoop*. — 255. ὑπαιθα . . . λιασθείς, *bending beneath it*.

257. *As when an irrigator* (lit. canal-leader) *leads the way for a stream of water from the dark fountain among his plants and garden-plots*. — 259. μάκελλαν, *mattock*. — ἔχματα, *obstructions*. — 260. ὑπό, *beneath and before it*. — 261. *And this murmurs as it flows swiftly down in its steep channel, and it outstrips even its conductor*. The last clause contains the point of comparison; the rest is mere costume and coloring of the picture, as we see in the application of the simile in the next line, viz. the swiftness with which the water overtakes and outruns the man who tries to direct it. The illustration would be familiar and striking in a country where artificial irrigation is common. Observe the repetition of the gnostic τε with the connective δέ in each clause; the last δέ τε introduces the reason for the fact illustrated: *for gods are more powerful than men*, e. g. Scamander, the river-god, than the hero, Achilles. — 265. ὀρμήσεις, *set out, that is, endeavor, strive*. — 266. γινώμεναι, *to see*. — 269. *Kept striking with staggering*

force his shoulders. The imp. πλάζε answers to the opt. aor. ὀρμήσειε in expressing repeated action. So the imperfects in the following lines.—270, 271. ὑπό, ὑπαιθα, and ὑπ- in ὑπ-έρεπτε all have essentially the same force, viz. that of an adverb of place: *underneath*, repeated for emphasis.—ὑπέρεπτε, lit. *was eating* (nibbling; cf. ἐρεπτόμενοι, 204) *away the dust under his feet*.

Vv. 273–304. Achilles Cries to Zeus and Complains that he is Doomed to so Shameful a Death. Poseidon and Herê Hear his Cries, and, Supported by them, he Passes through the Flood.

273. ὥς is exclamatory: *how has no one of the gods undertaken*, etc.—274. ἔπειτα, κ. τ. λ.: *Then*, that is, after being saved from so ignoble an end, *let me even die*, τι παθεῖν, even in Attic prose, being a euphemism for death, like our, if anything should happen.—276. *But my dear mother*, sc. is to blame.—ἀλλά, where ὅσον would be expected, answering to τόσον.—277, 278. These lines foreshadow the actual manner of Achilles' death, viz. by the arrows of Paris as the instrument of Apollo.—280. For a brave warrior to be slain by another brave man was an honorable death.—281, 282. ἀλῶναι ἐρχθέντ', *to be taken shut up in a great river*.—283. ἔναυλος, properly a water-course or channel, is here a winter torrent, and substantially the same at 312 below.—286. *And, taking his hand in theirs, spoke also words of assurance*. Cf. vi. 233, where also πιστώσαντο is accompanied with grasping of hands.

289. τοίω, *such*, sc. so mighty that you need have no fear. Observe how carefully the dual is used in subject and predicates here where the support of the *two* divinities is to be emphasized.—291. ὥς, *as*, i. e. since, gives the ground or reason for the three previous lines, viz. that *it is not fated to Achilles that he shall be slain by a river at any rate*, though he must die in some other way like other mortals.—294. παύειν may be rendered by the imperative, though it manifestly depends on ὑποθησόμεθ'.—ὁμοῖτου, an epithet applied to death, war, and other calamities, which are the *common lot of all alike*.—295. Ἴλιόφι is gen. after τείχεα, which is governed by κατά = *within*.—ἐέλσαι: Cf. at 225.—297. ἴμεν, like παύειν, 294.—δίδομεν, *we are giving*.

298. μετ' ἀθανάτους, *among the immortals*, where they were gathered near the battle-field (xx. 144–152).—300. τὸ δέ, κ. τ. λ.: *And*

this (the plain) was all filled with water, overflowing the river banks.—302. *And his knees leaped high as he rushed right up against the current.*—303. ἔσχεν, hold him back, stop him. La Roche reads ἴσχεν.

VV. 305-341. Scamander Summons Simois to his Assistance, and Assails Achilles with Increasing Fury; and Herê Sends Hephaestus for his Deliverance.

305. ἔλῃγε, did not abate that fury of his.—306. *And, lifting himself on high, raised his swelling current.*—307. Prof. Felton, in visiting the Troad, saw with great satisfaction that at flood the two principal streams flowed into each other.—310. οὐ μενεοῦσιν, will not stand against him.—311 seqq. *Lend aid quickly and fill the stream with water from the sources, and send on all the torrents, and raise a great flood, and stir up a great rush and roar of logs and stones.*—317. *Nor those beautiful arms made by Hephaestus.*—λίμνης, lake or sea formed by the overflow of the river.—318. μιν αὐτόν, himself, in distinction from his arms: *heaping up gravel about him in abundance, an infinite quantity.*—320. ἐπιστήσονται = δυνήσονται. So in English *ken* = *can*.—322. αὐτοῦ, on this very spot.—323. τυμβοχοῆς, i. e. τυμβοχοῆσαι. So Dindorf, Düntzer, Faësi-Franke, Koch, Paley, etc., though they acknowledge that there is no other example of elision of this ending, -σαι. Al. τυμβοχόης. The subject is found in the subordinate clause: *nor when the Greeks come to bury him will there be any need for them to raise a mound over him.* Such boasting portends a fall.—324, 325. The three participles without any connective (asyndeton) express rapidity, intensity, force, and the language is as turbid and violent as the scene.—326. πορφύρεον: See at xvii. 547.—327. κατὰ δ' ἦρεε, and was on the point of overpowering him (taking him along down).

331. ἄντα σέθεν, κ. τ. λ.: *for we deemed that eddying Xanthus was your antagonist (against you) in battle.* Cf. 73.—332. The imperfect tense, ἥϊσκομεν, perhaps implies reproof by suggesting that the speaker may have been mistaken.—333. *But I will go to raise out of the sea a fierce blast of the west wind and the swift south wind.*—πιφαύσκειο: Cf. at 99.—338. ἐν δ' αὐτόν ἱει πυρί, and put himself in the fire, i. e. envelop the river itself in fire. Cf. xviii. 346.—341. φθέγξομ' ἰάχουσα, shall cry aloud.—σχεῖν: Cf. ἔσχεν, 303, and ἐπέσχε, 244.

Vv. 342-384. Hephaestus Sets the whole Plain on Fire, and Pursues the River-god with Remorseless Fury, till Herê herself, Moved by the Entreaties of Scamander, Bids him Cease.

344. κατ' αὐτόθ': Cf. at 201. ΑΙ. κατ' αὐτόν.—345. σχέτο, *was checked*.—346. *As when in late summer the north wind quickly dries up a freshly-watered field*.—ἀλωήν: See at xviii. 57.—347. *And it rejoices him whoever he may be that has the care of it*.—349. κῆεν, sc. Hephaestus, the subject being changed as in 343.

350, 351. Observe the repeated and emphatic καίοντο, καίετο at the beginning of these lines. So also τείροντ', 353.—353. οἱ κατὰ δίνας: οἱ is deictic: *those or there in the eddies*.—355. πολυμήτιος, only here as an epithet of Hephaestus. So πολύφρονος, 367; only there in the Iliad. The former is a frequent epithet of Odysseus in the Iliad, and the latter in the Odyssey.—356. ἰς ποταμοῖο, *the strength and spirit of the river*, lit. muscle. Not a mere circumlocution for the river.—358. φλεγέθοντι agrees with σοίγε, and πυρί is dat. of instrument: *nor would I fight against thee, thus flaming with fire*. Cf. 365: πυρὶ φλέγετο.—359. καὶ αὐτίκα, emphatic = *forthwith even*.—360. *What have I to do with strife and giving succor*.

361. Φῆ follows a speech only here. The participial clause which follows is also unusual. Ἡ ρ' εἶ γιγνώσκων, xiv. 475, resembles it.—362. ἐπειγόμενος, *urged*.—364. ἀμβολάδην, found only here = ἀναβάλλων: *bubbling up on all sides*. Of course much of this description of the λέβης applies to the *contents* of the kettle. The caldron of boiling lard is very apt and forcible as suggesting that the whole river was, as it were, a mass of boiling and burning fluid.—366. The river (or river-god, for the poet indulges a marvellous freedom in mingling the two conceptions) lost not only all power, but the very *inclination to flow on*. The Scholiast says ἔθελε = ἡδύνατο, but it is much more expressive.—ἴσχετο = σχέτο, 345, only it is imperf. instead of aor. = *stopped*.—δέ = *for*.—367. πολύφρονος: Cf. at 355.

369. *Why has your son fallen upon troubling my stream*. Felton.—370. ἐξ ἄλλων: *Of all others*, singling me out while others are even more to blame.—373. ἐπί, adv. *besides*, in addition. Some connect it more closely with the verb = *I will swear to this also*.—374-376 = xx. 315-317, where see note. I have followed La

Roche here instead of Dindorf, reading *καιομένη, καίωσι* instead of *δαιομένη, δαίωσι*.

378 = 330.—379. *σχέο*, *hold*. Cf. *σχεῖν*, 341.—380. *στυφελίζειν*, *maltreat*.—381, 382. *κατέσβεσε* and *κατέσσυτο* are both *ἄπαξ εἰρ*. The latter is followed by acc. *ῥέεθρα* = *flowed down along its fair stream* (bed).—383. *οἱ μὲν*, Hephaestus and Scamander.

Vv. 385-433. The Example thus Set by Hephaestus and Scamander, the other Gods Fall to in Successive Pairs, and in each instance the Champion of the Greeks Comes off Victorious. Ares Attacks Athene, but she soon Fells him to the Ground with a Stone. Aphrodite undertakes to Lead him off the Field, but, Set on by Herê, Athene Smites her in the Breast, and she Falls Senseless by his Side.

385. *ἐν . . . πέσε*, *fell in among*.—*βεβριθυῖα* = *βαρεῖα*. Cf. xx. 55: *ἔριδα βαρεῖαν*.—386. *And their spirit in their breasts moved* (lit. *breathed, blew*) *in opposite directions*.—387, 388. Nature is always moved in sympathy with the gods.—*σάλπιγξεν*, *sounded trumpet-like*.—*ᾄε*, *audiebat*.—389. What a picture of the supreme deity!—391. *ἀφέστασαν*, *stood off* from each other.

394. *Τίπτ' . . . ξυνελαύνεις*, *why again do you involve the gods in mutual strife*.—*κυνάμυια* = *impudence personified*, the dog being the symbol of shamelessness and the fly of persistency. Cf. xvii. 570.—395. *δέ*, *for, or while*.—396. *Ad rem*, see v. 829, 881.—397. *αὐτή*, *and yourself* personally, besides setting on Diomed. *Ad rem*, cf. v. 856.—*πανόψιον*, epithet of the spear, found only here, and meaning either *all-shining*, or, perhaps with adverbial force, *in the sight of all*.

400. *θυσσανόεσσαν*: Cf. ii. 447, v. 738, where the shield and its hundred *θύσανοι* are minutely described.—402. *τῇ*, *there*, sc. in the aegis.—405. Compare Vergil's imitation, *Aen. xii. 896 seqq.*—407. *ἔπεσχε*, *covered*, a sense which the word has in xxiii. 190, 238, and includes at xxi. 244.—*πέλεθρα* = *πλέθρα*, here and always in Homer *square plethra*.—409 = xvi. 829.

410. *οὐδέ νύ πώ, κ. τ. λ.* = *ὅς οὐδέ, κ. τ. λ.*, assigning a reason for the reproachful address (*Νηπύτιε*): *fool, who not even yet, as it seems, hast perceived*.—411. *ὅτι*, *in that*.—412. Not an imprecation in which *κεν* would not be used, but a sarcastic explanation of his fall as the proper result of his mother's curses for taking sides with the Trojans and against the Greeks.—*μητρὸς ἐρινύας*, properly the avenging furies invoked by a mother against an

unnatural child (cf. Theol. of Gr. Poets, pp. 140, 250 seq.), but here: *the curses of his mother* = ἀπαὶ μητρός, ix. 566. Render: *you must* (lit. would) *be thus expiating the curses of your mother*.—414. Compare the epithet ἀλλοπρόσαλλον, *turncoat*, applied to Ares by Athene and Zeus himself, v. 831, 889.—417. ἐσαγείρετο, *collected*, i. e. recovered.

421. Cf. 394.—422. μέτελθε, *go for her*.—424. A blow with the *hand* is enough for Aphrodite: for Ares a huge stone was required.—ἐπεισαιμένη, an aor. of ἐπειμι, found only here, but the fut. is found xx. 454.—425 = 114.—427 = 409. This refrain, repeated after successive victims, is much more significant than the same narration would be if put in different language.

Vv. 435–514. Poseidon Provokes Apollo to Fight, which he Prudently and Respectfully Declines. Artemis Twits Apollo of Cowardice, and Herê Punishes her for it. Hermes Defers to Leto as the Wife of Zeus, and the latter Goes with her Daughter, Artemis, to Jove's Palace on Mt. Olympus.

430. ᾧδε explanatory of τοιοῦτοι.—432. *Then should we have ceased*, etc.—434. Cf. 389, 408: “Dwell such passions in celestial minds?”—436. νῶϊ, *we two*. So ἐτέρων, 437: *other pairs* of combatants.—439. ἄρχε: The older and stronger god gives the younger and weaker the advantage of the first shot.—440 = xix. 219. Knowledge is assumed to be the fruit of years. So xiii. 355.—443. Poseidon and Apollo were the *only gods* who thus *suffered* and *served* mortals *for hire*. Homer nowhere expressly assigns the cause of this humiliation. But later poets and mythologists ascribed it to their combination with Herê and Pallas Athene to bind and dethrone Zeus (i. 399 seqq.).—444. παρ Διός, from his presence and *at his command*.—445. *And he meanwhile* (imperf. tense) *was directing and imposing* our labors, as explained in the four following lines.—446. In vii. 452 both gods are said to have labored at building the walls.—448. βουκολέεσκες, *tended from day to day*. Used of pasturing horses, xx. 221. So ὠνοχόει, used of pouring nectar, i. 598.

450. *But when now the rejoicing seasons brought around* (out) *the full time for the pay*. The seasons in general rejoice or bring joy. Homer's epithets all characterize the things generally.—453. σοί, dat. after ἠπειλήσε. Al. σύν with δήσειν.—454. περάαν: Cf. 78.—455. ἀπολειψέμεν, lit. *to peel off*. It is ἀπαξ εἰρ. Al. ἀποκόψειν. Cutting off ears, hands, etc., especially of captives

and slaves, was a common practice.—457. τόν, κ. τ. λ.: *Which he had promised and not paid.* The sea-monster (xx. 147) was said to have been sent to punish Laomedon for this fraud. It is worthy of note how much the gods had to do with the royal family of Troy generation after generation, and yet how false they were. They were corrupted by such companionship.—464. This somewhat pessimistic view of the brevity and misery of human life is pretty common in Homer. See vi. 146, where the same comparison with the leaves of the forest occurs. See also xvii. 446, where Zeus pronounces man the most wretched creature that lives and moves upon the earth. The doctrine is as true as it is sad, if this life is the whole of man.—465. ζαφλεγέες, full of life and fire. ἀκήριοι, in the next line, is just the opposite: *lifeless*, lit. heartless. Their hearts ceasing to beat.—467. αὐτοί, *by themselves*, without the participation of the gods.

468, 469. *For he shrank from joining in battle with his father's brother*, lit. *in the hands of*.—470. πότνια, *queen*, fem. of πόσις, and from the same root as δεσ-πότ-ης, δέσποινα = δεσ-πότ-νια, and Lat. potis. Only here with θηρῶν.—473. ἐπέτρεψας, *have you turned over?*—475–477 bracketed by Dindorf and Koch, but not by most editors.

482. μένος, acc. of respect.—483. γυναιξίν, *to or among women*. This clause explains τοξοφόρῳ with a sarcastic turn.—487, 488. The conclusion is suppressed: *try it*, or expressed only by a shake of the head, as often elsewhere. Cf. vi. 150 = 487, except πολέμοιο.

490. σκαιῇ, hence Σκαιαὶ πύλαι, the Left-hand, i. e. West gate.—τόξα here manifestly includes bow and arrows, which, indeed, is its proper meaning; hence the plural form. Cf. 492, 502. αὐτοῖσιν, in the next line, which most editors treat as unemphatic, may be taken as emphasizing this idea: with the bow and the arrows too. Cf. ix. 194: αὐτῇ σὺν φόρμιγγι.—492. ἐντροπαλιζομένην, turning this way and that (cf. vi. 496, xvii. 109), that is, *writhing* under the blows. It is in emphatic contrast with the *smiling* Herê (μειδιόωσα).—ἐκπιπτον, *fell out* of the bundle which included bow and arrows, and perhaps quiver also.—493. ὕπαιθα, *from under*. So 494, ὕπ' with its gen. ἱρηκος.

498. δέ, *for*.—499. πληκτίζεσθαι, *to come to blows with* (πλήσσω). It is ἀπαξ εἰρ., as are also εἰσέπτατο and χηραμόν.—ἀλόχοισι, plur. generic. Leto appears in Homer only as the mother of Apollo and Artemis. Here she is a silent actor.—500. μάλα πρόφρασσα, *to your heart's content*.

502. συναίνυτο, *gathered up*.—καμπύλα is so much the *set* epithet of τόξα that it adheres even when it is manifest that it means more than the bow.—504. θυγατέρος, gen. direction of motion.—505. ἡ δέ, the daughter; opposed to ἡ μὲν, the mother.—506. So Aphrodite, when she is wounded, and Achilles, when he is wronged, go to their *mothers* for help and comfort (i. 351, v. 370, xviii. 35).—507. ἀμφὶ . . . τρέμε, an expressive sign of bodily pain and mental agitation.—508. ἡδὺ γελάσσας: Cf. at 389.—509, 510 = v. 373, 374. 374 is not in the best MSS. here, and is probably an interpolation.

511. ἐϋστέφανος, *with beautiful garland or head-band*, only here as an epithet of Artemis; in Odyssey not unfrequently of Aphrodite. Compare the καλὰς στεφάνας of the dancing maidens, xviii. 597.—κελαδεινή, as subst. only here; as adj. xvi. 183, xx. 70. Crusius and Düntzer print it here with capital initial.—512. στυφέλιξε: Cf. at 380.—513. ἐξ denoting source.—ἐφῆπται, *hang over*. Cf. ii. 15.—514 = xviii. 368, where see note.

Vv. 515-548. All the Gods, except Apollo, Return to Olympus. Achilles Pursues and Incessantly Slaughters the Flying Trojans. Priam Gives Orders to have the Gates Left Open to Receive them.

516. μέμβλετο . . . οἱ, *he was concerned for*.—517. ὑπὲρ μόρον: It was not fated to fall *on that day*.—523. θεῶν, κ. τ. λ., a co-ordinate clause instead of a subordinate = *which the wrath of the gods has kindled*. Observe that fires as well as floods are penal, cf. xvi. 385 seqq.

526. ἔσθήκει, had taken his stand and so *was now standing*.—530. ὀτρυνέων, *to command*.—531. *Hold the gates open*, but keep *your hands* on them that you may close them as soon as the flying troops have entered. Cf. 535.—πύλας is only the two doors (σανίδας, 535) of one gate, sc. the Scaean.—533. ὅδε is deictic: *for here is Achilles near at hand*.—534. ἐς τεῖχος . . . ἀλέντες, *crowded into the city*. Cf. 225, 295.—536. ἄληται, *may leap*. Al. ἄληται.

537. The natural order of the two clauses is reversed, as it often is in Homer, although ἄνεσαν may be taken in its primary sense = *unfastened*, and then the first clause is generic and the second specific.—538. φάος, light, here = *deliverance*.—539. ἀντίος, *leaped forth from the gate in the face of Achilles*. Others say: in the face of the Trojans, putting the comma after Τρώων.—543. κῦδος ἀρέσθαι: Cf. xvi. 89, 90, and note there.

Vv. 544-611. In Order to Favor the Escape of the Trojans, Apollo Stirs up Agenor to Encounter Achilles, and then Snatches him away, and himself Assuming his Form, Draws off the Son of Peleus in Hot Pursuit.

544=xvi. 698, where also it prefaces an interposition of Apollo in behalf of the Trojans.—548. θανάτοιο . . . κῆρας, a periphrasis for θάνατον, cf. ii. 302, 834, xi. 332. Al. θανάτοιο . . . χεῖρας. κῆρ itself and κῆρες denote *death* or modes of death, whereas μοῖρα and αἶσα denote allotments in life, or lot and fate in general. See Autenrieth ad verbum.—549. The oak near the Scaean gate, and so often mentioned with it, vi. 237. Cf. v. 693, vii. 60.—551. πόρφυρε, *was agitated* like the troubled sea. Cf. xvii. 547, and note there.

553. Cf. note xvii. 91 seqq.—ὑπό with gen., as if a pass. verb had preceded. Render: *flee before*. Cf. ὑπο-κλονέεσθαι, 556.—554. τῆπερ . . . φοβέονται = 4, vi. 41. Al. κλονέονται.—555. καὶ ὥς, *even so*, i. e. notwithstanding.—557. ἄλλῃ, *another way*; opposed to τῆπερ.—558. πεδῖον Ἰλῆϊον, *the plain of Ilios*. Düntzer and Faësi-Franke read πεδῖον Ἰδῆϊον, *the plain of Ida*.—560 is an irregular conclusion to the second supposition, 555-559: *then at evening . . . I might return to Ilios*. δέ in an apodosis is not unfrequent in Homer. Others make 560 and 561 a part of the protasis and suppose the apodosis to be suppressed. At any rate the soliloquy is a picture of agitation.—562 = xi. 407, xvii. 97.—563. A verb of fearing is implied: *I fear that he will perceive me taking myself away*.—567 has no express conclusion, but the καὶ γάρ, κ. τ. λ., in the next line, imply the conclusion: *it will be better*.

571. ἀλείς: Cf. note at xx. 168.—575. ὕλαγμόν, ἄπαξ εἰρ., properly *howling*, the prolonged barking of the hound.—576, 577. εἴπερ γὰρ . . . ἀλλά τε καί: Cf. i. 81, 82: *for even if the hunter first wound it by stroke or throw, yet even though pierced through by the spear, it does not desist from the fight till it has at least grappled with him or been slain* (vanquished). The τε in 577 seems to be gnomic. It occurs in both lines in i. 81, 82.—581 = xii. 294.—585. τετεύχεται, 3 fut. pass.: *are prepared* (lit. will be fabricated) *against it*.—587. καὶ πρόσθε, *who even in the presence* (and in defence) *of our beloved parents*, etc. Cf. xvi. 833.

592. νεοτεύκτου κασσιτέροιο, xviii. 613.—593. *But the brazen spear glanced off again from the man who was hit*.—594. θεοῦ δῶρα, 165

above.—597=xx.443, 444 condensed, which is also repeated from iii. 380, 381.—598. ἡσύχιον, *unhurt*.—ἐκ πέμπε, al. ἔκπεμπε. Such words as ἐκ are *in transitu* from adverbs to composition with verbs and to prepositions governing substantives.—599. δόλω, *by a stratagem*. The same device is borrowed by Vergil in drawing Turnus off the field of battle.—600. αὐτῷ, Agenor *himself*.—601. πρόσθε ποδῶν emphasizes the nearness = *right before* him.—602. εἶος, *while* (relative to τόφρα, 606) *he was pursuing him towards the cultivated field*, i. e. away from the field of battle.—604. *Running just a little before and barely keeping out of his reach*—all contained in this expressive compound and only emphasized by its adverb.—606. *Meanwhile*, correlative to εἶος.—609. καὶ γινώμεναι, *and ascertain who might have escaped and who had been slain in battle*. The opt. implies more doubt, the ind. more certainty. Cf. σαώσαι, 611.—611. σαώσαι takes the number which γούνα would take if it were the only subject. Al. σάωσαν.

ILIAD XXII.

Εκτορος Ἀναίρεσις. The poem has now reached the catastrophe which has been so long in preparation, and for which the previous book especially—"the battle of the gods, the flight and terror of the Trojans, the insatiable madness and hot pursuit of Achilles, the rush to the city, the hurried opening of the gates, the crowding in of the dusty and trembling fugitives"—was all only a skilful and magnificent prelude. "The Trojans being now within the city, except Hector, the field is cleared for the most important and decisive action, that is, the battle between Achilles and Hector, and the death of the latter." Felton. "The Slaying of Hector" is the one theme of the book, and the story is told with a glow of feeling, a boldness of imagination, and a power of language which fully meet the raised expectation of the reader.

Vv. 1-24. By the Stratagem of Apollo the Trojans are safely Gathered within the City Walls; only Hector Remains before the Gate, and Awaits Achilles as he Returns from the Pursuit of Apollo.

1. Ὡς, as described in the previous book, with which this is closely connected.—2. ἀπεψύχοντο, *were cooling off* in the breeze (ψῦχος, coolness; ψυχή, breath). Cf. xxi. 561.—3. *Leaning on the beautiful breastworks*—this completes the picture of their exhaustion through fatigue and flight.—4. σάκε' . . . κλίναντες, *resting their shields on their shoulders*, thus forming a kind of *testudo* as they advanced in close ranks. Schol. ὡς τειχομαχίσοντες.—5. ἐπέδησεν, *bound him as with fetters* (πόδες, Lat. pedes: so Engl. *fetter* from *feet*). So iv. 517: μοῖρ' ἐπέδησεν, implying that the fated day, the day of death, had now come.

9. οὐδέ νύ πώ: *Not even yet, as it seems, do you recognize me*, etc.—11. Τρώων πόνος, *the battle with the Trojans*. Apollo taunts Achilles with forsaking the fight with his proper enemies to pursue a god!—12. *Who now, you should know, are gathered into the city, while you have turned aside hither*.—13. οὐ μόρσιμός εἰμι,

I am not mortal (cf. Lat. mors, mortalis), lit. fated to die—the personal instead of the more common impersonal *μόρσιμόν ἐστι* with an inf. Cf. xix. 417.

15. *ἔβλαψάς* = *ἔθελγες*, xxi. 604; *βλάψας φρένας*, xv. 724: *you have blinded and misled me*.—16. *τρέψας*: xxi. 603.—19. *τίσιν*, *punishment*, or *vengeance*.—20. *τισαίμην*, *verily I would take vengeance*.—23. *ῥά*, *hence*, sc. because running for a prize.—*τε*, *gnomic*.—24 = xv. 269.—*λαιψηρά*, adv. *nimbly*. So *ἐλεεινά*, *pitifully*, 37 below.

Vv. 25-89. Priam Sees Achilles, and Warns and Entreats Hector to Make his Escape; but neither the Entreaties of his Father nor the Frantic Appeals of his Mother can Move him to Flee.

26. *Rushing over the plain all-shining, like the star which rises* (comes forth) *in the late summer*.—28. *νυκτὸς ἀμολγῶ*, *in the darkness of the night*.—29. *κύν' Ὠρίωνος*, the dog-star, or Sirius, called the *dog of Orion*, because it seems to follow that constellation as a dog follows the hunter.—*ἐπὶ κλησιν*, properly cognomen, here simply *nomen*.—30. *κακὸν σῆμα*, a *bad sign*, or ill-omened star, for the reason specified in the next line, because *heat* and *fever* prevail at the season when it seems to rule in the sky. Cf. Verg. x. 274, 275: *Ille sitim morbosque ferens mortalibus aegris, | Nasceitur, et laevo contristat lumine caelum*.—32. The illustration is as apt as it is brilliant. Achilles was a star of evil omen as well as dazzling brilliancy to the Trojans.—33. *κόψατο*: Beating the breast or the head is so common a method of expressing deep distress, especially in tropical and Oriental countries, that *κοπετός* came to mean *mourning* (Acts viii. 2).—*χερσίν* limits *κόψατο*, but is to be repeated with *ἀνασχόμενος*.

38. *μοι*, ethical dat.: *don't for my sake be waiting* (pres. imper., cf. xx. 197) to encounter *this man*.—41. *σχέτλιος*, *cruel man*, sc. Achilles agreeing with the subject of *φέρτερός ἐστιν*, as most editors now punctuate. The older editions generally make a period at the close of 40, and put a comma after *σχέτλιος*.—*τοσσόνδε*, so much and only so much = *as little*.—43. *Then surely a dreadful pang would depart from my breast*.—44. *εὖνιν ἔθηκεν*, *he hath bereaved me*.—45. *περνάς*: Cf. xxi. 78, 454.—46. Both were slain by Achilles—Polydorus, xx. 407 seqq., cf. xxi. 91; Lycaon, xxi. 34 seqq.—48. *Λαοθόη*: Cf. xxi. 85 seqq.—50. *χαλκοῦ τε χρυσοῦ τε*, gen. of *means*, implying, however, that it will take only a *part* of his ample treasures.—51. Here we have an instance of a

rich dower with the wife. More frequent allusions are made to the gifts or purchase-money from the bridegroom to the father of the bride (xviii. 593, Od. xviii. 278).—*Ἄλτης*, father of Laothoe (xxi. 85).—54. Lycaon and Polydorus were dear to the heart of father and mother, but Hector, as Troy's defender and the heir to the throne, was dear also to the people.

56. *τέκος* is more endearing than *υἱός*, and *τέκνον* more so than either. *τέκος* is here used by the father (cf. 38) and *τέκνον* by the mother, 84 (cf. vi. 254, xviii. 73).—57. *Τρώας* = *Τρωάδας*, vi. 442, and *Τρωϊάδας*, xviii. 122.—59. *πρός, too*.—*ἔτι φρονέοντ'*: *Still in the possession of my faculties*, with a touching implication that he might better have lost them before the death of his son.—60. *ἐπὶ γήραος οὐδῶ*: *On the threshold of old age*, sc. which leads from old age to death, the very exit from life. See L. and S. Lex.—61. *ἐπιδόντα*, *after having lived to see*, as often in later Greek. Cf. Herod. vi. 52, Plut. De Sera, ii.—62. *ἐλκηθείσας*, *dragged away into captivity*. Cf. vi. 465: *σοῦ θ' ἐλκηθμοῖο*, the doom which Hector fears for Andromache as the consequence of his own death.—63, *bed-chambers plundered*. The choicest treasures were kept in the sleeping-apartments. Cf. vi. 288 seqq.—65, *daughters-in-law being dragged*, etc. This catalogue of woes, which Priam foresees (*φθίσει*, 61, is fut.) as the immediate and inevitable consequences of Hector's death, was fulfilled in detail and to the letter in the siege of Troy as it was handed down by tradition and represented in literature and art, e. g. Cassandra dragged away by Ajax, son of Oïleus; Astyanax, son of Hector, dashed to the ground by Odysseus, etc., etc. At the same time such scenes attended the siege and capture of all ancient cities.

68. *τύψας ἢ βαλὼν*: Cf. *οὐτάσῃ ἢ βάλησιν*, xxi. 576.—69. All the particulars in this line aggravate the cruelty—to be torn and eaten by his own dogs, not shepherd or hunting dogs, but those which he had fed at his own table and trusted to guard his door!—70. *Which after having drunk my blood, raging exceedingly in spirit* (i. e. with their thirst for blood only increased by the taste), *would lie in my vestibule*.—*κε* belongs to the conclusion of a supposition implied in all that precedes: *would in that case*.—71. *πάντ'* here is adverbial: *it is all-befitting*. But *πάντα*, 73, is subject: *and all* (i. e. all parts of his person), *whatever may be exposed to view*, *are beautiful even when he is dead*.—74–76. *But when dogs dishonor the hoary head and the hoary beard and the nakedness of an old man slain, this now is the most pitiable lot that*

befalls miserable mortals. The mind of the wretched father dwells, in a manner little suited to our taste, on the indignities that will be visited upon his lifeless body, and really seems to pity himself even more than he is concerned for his son. The mother, on the other hand, as we shall see, and as becomes the greater tenderness of the maternal character, pities her *son* and thinks of the insults which will be heaped upon him. Both appeals, however, are fitted to touch the heart and move the will of Hector.

79. αὐθ', again, *in turn*.—ἐτέρωθεν, *from another place* on the wall.—80. *Loosening her bosom folds* with one hand, *while, with the other, she held up her breast.* The full and regular antithesis is found xxi. 71, 72: τῇ ἐτέρῃ μὲν . . . τῇ δ' ἐτέρῃ. In xviii. 476, 477 we have χειρὶ . . . ἐτέρῃφι δέ. Here the expression is still more abbreviated and *one hand* is left to be understood. Tacitus in his *Germania* (viii) represents routed armies as rallied by the entreaties of German women and the exposure of their breasts.

82. τέκνον· ἐμόν: Cf. at 56.—τάδε: The plural is general and suggestive of the associations which follow. So τῶν, 84. Render: *this*.—83. λαθικηδέα, *sorrow-soothing*.—ἐπέσχον, *presented*: more than ἀνέσχεν.—85. *And don't be standing in the forefront against this man.* Cf. vii. 136.—87. ἐν λεχέεσσιν: Cf. xviii. 352.—88. ἄλοχος πολύδωρος, *richly-dowered wife*, especially Andromache in the *Iliad*, vi. 394, xxii. 471, and Penelope in the *Odyssey*, xxiv. 294.—μέγα, *very far from us both*.

V. 90-130. Hector Remains Unmoved and Firmly Awaits Achilles.

91. οὐδ' . . . ἔπειθον: Cf. 78. There is real pathos in this refrain.—93. ἐπὶ χειρῇ, *at the entrance of his hole*.—94. βεβρωκῶς κακὰ φάρμακα: Compare Vergil's *mala gramina pastus*.—97. A very natural attitude for a man acting on the defensive against a superior foe. Achilles had not yet arrived from his pursuit of Apollo, cf. 131. The *projecting tower* is doubtless that at the Scaean gate on which Priam gave orders to open the gates (xxi. 526, 531), and from which Priam and Hecuba addressed to Hector their appeals, from which also Priam had looked down upon the plain beneath the walls in quite a different scene in the *Teichoscopia*, iii. 146 seqq.

98 = xvii. 90, xxi. 552, and followed here, as in both those places, by a soliloquy, which, in its very structure, is a perfect image of agitation. See note xvii. 91.—100. *Polydamas will be*

the first to lay blame upon me. In the same way καταχεύη is used xxiii. 408 and ἀνάψαι Od. ii. 86. — 101. Cf. xviii. 254 seqq. — 102. ὑπο with acc. *during*, with the suggestion also of *under the cover of*. It limits ἡγήσασθαι. — 103 = v. 201. — 104. ἀτασθαλίησιν (ἄτη), *by my acts of folly and madness*. — 105 = vi. 442, where Hector in like manner declares his sense of shame. — αἰδέομαι is followed by an acc. of the persons by whom one *would be ashamed to be seen* doing something. Men are especially anxious to appear brave in the sight of women. — 106. κακώτερος, *less brave*. — 109. ἄντην, sc. στάντα. Cf. xviii. 307: ἄντην στήσομαι, followed by the same alternative as here. Render: *to meet him face to face and either*, etc. — 110. αὐτόν, *myself*. Most of the recent editions have αὐτῷ, to perish at *his* hands. Observe the contingent particle κεν in this alternative, not in the other.

111. εἰ δέ κεν, opposed to εἰ μὲν κε, 99. — καταθείομαι, for καταθῶμαι. Cf. ὑπόσχωμαι, 114. — 113. αὐτός, *myself* alone, after having laid down my arms: *should go unarmed and come into the presence of Achilles*. — 114. Ἑλένην, object of δωσέμεν, 117. — 115. πάντα μάλα, *absolutely all*. Cf. iii. 282: Ἑλένην καὶ κτήματα πάντα. — 116. ἦτ', sc. the rape of Helen as described in the previous clause; it is attracted into the gender of ἀρχῆς. Compare v. 63, where the ships of Paris are called νῆας ἀρχεκάκους. — 117. ἅμα, besides making reparation to the Atridae brothers, *at the same time* to satisfy the people. — ἀμφίς, *into two parts* = ἄνδιχα, 120. — 118. ἄλλ', sc. besides Helen and her property; it is explained and emphasized by ὅσα, κ. τ. λ. — 119. *And furthermore afterwards, on the part of the Trojans, take the oath of their elders*. — γερούσιον = γερόντων, cf. iii. 149: δημογέροντες. — 121 = xviii. 512, where it belongs and not here. — 122 = xvii. 97, xxi. 562. The sentence, which began with εἰ δέ κεν, 111, is here at length broken off without any apodosis. So in the parallel passages just cited. See his agitation in his broken sentences.

123. *No, I may not come before him as a suppliant, for he will not pity me, no, nor respect me at all.* Observe the emphatic contrast between ἐγὼ μὲν and ὁ δέ — I the slayer and HE the avenger of his friend Patroclus! — ἴκωμαι, for ἵκετεύσω. — 125. αὐτως, *thus* unarmed and unresisting *like a woman*. — 126. ἀπὸ δρυός, *from the trunk of a tree or from a rock*, i. e. sitting upon it. Cf. ἀφ' ἵππων, ἀπὸ νεῶν, ἀπ' ὀχέων, κ. τ. λ. — 127. ὁαριζέμεναι, *to be chatting*. Cf. vi. 516, where ὁάριζε expresses the converse of Hector with Andromache, and v. 486, ix. 327, where ὠρεσσιν and ὁάρων

are used for *wives*.—127, 128. The “epanalepsis” of παρθένος ἡϊθείς τε seems like an image of the prattle here described. Perhaps it is mere emphasis, like xx. 371, 372.—129. ξυνελαυνέμεν, sc. ἡμᾶς. It is here used intransitively. Cf. xx. 135.—ὅττι τάχιστα: Most of the recent editions put the pause after these words and connect them with ξυνελαυνέμεν.—130. εἶδομεν, for εἴδωμεν: *let us know as soon as possible*.—Ὀλύμπιος: It is worthy of notice that even Hector makes Zeus not an Idaean, but an Olympian god. So Chryses, the Trojan priest, makes the gods in general dwell on Olympus (i. 18). It may be the unconscious language of the poet.

Vv. 131-166. Achilles now Draws near to Hector: Overcome with Fear, Hector Flees and is Driven Thrice around the Walls of Troy.

131 = xxi, 64.—ῥρμαινε expresses characteristically the agitation and perplexity of such soliloquies. Cf. xvii. 106.—132. Ἐνναλίφ: Cf. at xx. 69.—κορυθαῖκι, only here = κορυθαίολος. The ceaseless motion of the *waving* and *flashing* plume is always a striking feature of the warrior.—133. Πηλιάδα: Cf. at xix. 390.—134. χαλκός includes his whole armor, ἀμφί being equivalent to περί. Cf. at xvii. 4.—137. πύλας, sc. the Scaean. See at 97, 99.

139. κίρκος: The hawk is so called from the *circles* in which he flies; called ἱρηξ perhaps as a *sacred* bird (ἱερός, ἱέραξ), from which auguries were taken. The eagle also is said to be the swiftest of birds (xxi. 253; cf. also xiii. 819).—140. οἴμησε, *swoops*. Observe the momentary action of this aor. in comparison with the continued action expressed by φοβεῖται and ἀνῶγει, and the repeated action by ἐπαΐσσει.—143. τρέσε, *fled trembling*.—144. ὕπο with acc. means not only *under* but *towards*.—λαιψηρά: Cf. 24 and at 37.

145. σκοπήν: This *lookout* rock or height (scopulus, specula) is mentioned (xx. 137) as the rendezvous of the gods on the Grecian side. The *wild fig-tree* occurs vi. 433 and xi. 167; in the latter with παρά and ἐσσεύοντο of Agamemnon pursuing the Trojans *past the fig-tree* towards the Scaean gate, and the famous oak (xi. 170). They seem to be not far from the gate.—146. τείχεος . . . ὑπέκ, properly, *out from under the wall*. Hector clung to the wall in his flight, but Achilles compelled him to take the *wagon-road* and flee more or less away, as it is explained 194-198 below.—147. κρουνώ, *the two fountain-heads*.—πηγαί, *springs*.—148. Ho-

mer himself makes the Scamander, in common with the other rivers of the Troad, to have its sources in the *mountains of Ida* (xii. 19 seqq.), which is, of course, the fact. In order to reconcile the passage here with that and with the fact, the Scholiasts make Σκαμάνδρου gen., not after πηγαί, but after ἀναΐσσουσι, and understand κρουνώ and πηγαί, not of the original sources of the Scamander, but of two branches, into which the Scamander divides itself and then gushes forth anew on the plain: ἐκ ἧ ἀπὸ Σκαμάνδρου. But the language does not admit of such an interpretation. Schliemann himself at length learned that Homer describes as a poet, and not as a geographer or topographer.—149–152. The attempt to identify these two springs, hot and cold, is as unsuccessful as was that of the Scholiasts. Warm springs abound in the Troad, especially in the southern part, and there are three fountains of some note near Hissarlik, the scene of Schliemann's excavations; but there is no such marked contrast in regard to temperature as that here described. See Schliemann's *Ilios*, pp. 70, 110.—149. ἀμφί = περί, *round about*.—151. θέρεϊ, *even in summer*.

153. πλυννοί: Compare the πλυννοί, *washing basins*, away from the city, at which Nausicaa and her fair maidens washed their apparel, *Od.* vi. 40, and the women washing their clothes nowadays in the Ilissus and at the fountain of Callirrhoe. It is worthy of notice that the poet uses the present tense (ἔασιν) of these basins, as if he conceived of them as still remaining, while he employs the iterative imperf. of the wives and daughters of the Trojans who *used to wash* their clothes there. Mure argues from such details that the poet was himself familiarly conversant with the Troad. *Hist. Gr. Lit.* vol. ii. p. 214.—156. τὸ πρίν, *formerly in time of peace*.—157. *By this way I say they two ran along*.—ῥα is resumptive, as παραδραμέτην is a resumption of παρὰ . . . ἐσσεύοντο, 145, 146.—158. Observe the emphatic juxtaposition of δίδωκε to the contrasted ἔφευγε: *and there was pursuing him a far better*.—159. *For they were not striving for an animal for slaughter nor for an ox-hide*.

162. περὶ τέρματα, *about the goal*, which horses in the race ran around and thence returned to the starting-point (cf. xxiii. 287 seqq.). The poet seizes on this point in the race, first, because Hector and Achilles were in like manner running around the city, 165, and, secondly, because horse and driver exerted themselves most strenuously at this point, since the result depended chiefly on the speed and skill with which they passed the goal.—164. τρίπος,

poet. for *τρίπους*. Ad rem, see note xviii. 373. The word came to denote elegant drinking-cups and ornamental tripods made especially for prizes in the race. The Street of the Tripods at Athens got its name from the number and splendor of the "tripods" by which it was adorned.—*γυνή*, a slave or concubine.—*ἀνδρὸς κατατεθνηῶτος*, in honor of a hero dead. Compare the games at the funeral of Patroclus, xxiii.—166. *ὀρῶντο*, were looking on.

Vv. 167–207. Zeus Inclines to Save Hector, but Athene Dissuades him. Hector Continues to Flee, Strengthened by Apollo. Achilles Forbids the Greeks to Shoot at him, that he may have the Undivided Honor of Slaying him.

170. Observe the personal, not to say selfish, ground on which Zeus inclines to save Hector: *ὅς μοι, κ. τ. λ.* This is characteristic of the Homeric divinities. Cf. Theol. of Gr. Poets, p. 161.—171. Zeus had an altar on Gargaron, one of the peaks of Ida (viii. 48).—174. So at xvi. 435 seqq. Zeus inclines to save his son Sarpedon, and is dissuaded by Herê.—176. *ἑσθλὸν ἐόντα*, brave (or noble) as he is.

179–181 = xvi. 441–443. Here, as elsewhere, it is implied that Zeus *could* contravene fate, as well as the will of all the other gods; but he does not do it. See at xvi. 440–443, 780, xxi. 517 et passim.—181 is often repeated. Cf. iv. 29.

182–184 = viii. 38–40. —183. *θυμῷ πρόφρονι*, with earnest or fixed purpose. —185 = parts of ii. 179, iv. 37, and xx. 25 put together.—186. Often repeated in Iliad and Odyssey.—187 = ii. 167, iv. 74. The mind of the poet seems to be full of these poetical snatches—or commonplaces, as Mure calls them—often, but not always, distinctive of particular persons.

191. *And even if he eludes the sight by hiding (cowering) beneath the bush, yet, tracking him up, he runs steadily on till he finds him.* —194. *ὀσσάκι*: Cf. xxi. 265.—*πυλάων Δαρδανιάων*, gen. after *ἀντίον ἀΐξασθαι*. Crusius and most of the commentators identify the Dardanian gate (mentioned also v. 789) with the Scaean. But according to the uniform custom in the East and in ancient times of naming the gates of a city from the places to which they lead, the Dardanian gate would be that opening towards Dardania, which was at the very base of Mt. Ida (cf. xx. 216 seqq.). In other words, while the Scaean was the West gate, the Dardanian must have been the East gate. Gladstone (Juventus,

p. 470) says the South gate.—195. ὑπὸ πύργους: Cf. ὑπὸ τεῖχος, 144 and note there.—196. οἱ: La Roche reads οἱ, because it is reflexive = *himself*, sc. Hector.—197. *So often he* (Achilles), *getting in advance of him, would turn him away* (from the city) *towards the plain*.—προπάροιθεν seems to strengthen παραφθάς, and to refer, not to the city, but to Hector: *getting in advance of him*, sc. Hector.—198. αὐτός, Achilles: *he himself flew ever towards the city*, in order thus to anticipate Hector and prevent *him* from reaching it.—199, 200. διώκειν in these two lines seems to include the unusual sense of overtake. But the word aptly expresses the felt inability of one in *nightmare* to make *any* progress.—In the application to Achilles and Hector, 201, the infinitives express the definite ideas: *to overtake and to escape*.—202. How could he have escaped so long as he did?—203. πύματόν τε καὶ ὕστατον, *for the very last time*, sc. during his long flight thrice around the city; but now Apollo leaves him to his fate.

205. ἀνένευε καρήατι, well expressed by our *shook his head*. The Greeks expressed prohibition or refusal by drawing back the head (cf. Od. ix. 468, xxi. 129). ἀνένευε is the exact antithesis of κατένευε. The imperf. is used to express continued or repeated action. So ἔα in 206.—207. Cf. at xvi. 90.

Vv. 208-247. Zeus Weighs the Destinies of the Two Heroes; that of Hector Sinks in the Scales: Apollo Forsakes him; Athene Inspires Achilles with Fresh Hope, and, in the Form of his Brother, Deiphobus, Encourages Hector to Await his Approach.

209, 210 = viii. 69, 70, where Zeus weighs the destinies of Greeks and Trojans, and the Grecian scale for the time sank. So, though with more propriety, we speak of God as weighing individuals and nations in the balances of justice.—209. ἐτίταινε, lit. stretched, i. e. levelled, *poised*.—212. μέσσα, sc. τάλαντα: *and, taking them by the middle, raised* (lit. drew) *the balances*.—ῥέπε, *sank*.—213. εἰς Ἀΐδαο, i. e. to the abode of the dead.—λίπεν, κ. τ. λ., his last and best friend left him. Cf. 203, xvi. 94, where Achilles says: μάλα τοὺς γε (sc. Τρῶας) φιλεῖ ἐκάεργος Ἀπόλλων.—214. Apollo leaves Hector, and Athene comes to the help of Achilles; of course the doom of the former is now sealed. The scene is supremely pathetic and sublime.

221. προπροκυλινδόμενος, found only here and at Od. xvii. 525: there of “a homeless wanderer rolled even farther and farther

onwards by the tide of misfortune" (Pratt and Leaf); here of a suppliant rolling and *prostrating himself again and again before* him whom he supplicates. *προπρο-* denotes repetition.—222. ἄμπνυε, *recover breath*.

227. Δηϊφόβω, a younger brother of Hector, mentioned with Helenus as leader of a division (xii. 94), distinguished for his airy step and loud shout (xiii. 158, 413), and white shield, 294 below.—δέμας καὶ ἀτειρέα φωνήν, xvii. 555 et al.

229. Ἡθεῖε, *elder brother*.—230 = 173.—231 = xi. 348.—234. γνωτῶν, *brothers*, and so generally in Iliad. Cf. iii. 174, xvii. 35 et al.—235. τιμήσασθαι, sc. σέ, implied in the next line: *to honor thee who hast dared*, etc., the rel. clause giving the reason for the honor.—237. δέ, *while*.

238. The part acted by Athene here and in the wounding of Menelaus and breaking of the truce (iv. 86 seqq.) does her as little credit as that acted by Apollo, in the death of Patroclus, does him. She is here the goddess of stratagem and deception, not of wisdom. But *we* have not got beyond the maxim that all is right in war.—240. *Besought me one after the other embracing my knees*.—λίσσονθ' . . . γουνούμενοι = γούνων λίσσοντο, ix. 451; γουνάζοντο, xv. 665.—241. τοῖον, adv. acc. = *so much do all fear and tremble before him*.—243. *But now let us both press right forward and fight*.—246. δαμήη: La Roche and Düntzer read δαμείη, and remark that the opt. denotes the less probable, perhaps, but more desirable alternative. Cf. at xviii. 308.

Vv. 247-305. Hector Proposes a Mutual Engagement that neither shall Dishonor the Body of the other Slain. Achilles Refuses with Scorn, and Throws his Spear, but it Passes over the Crouching Hector and is Planted in the Ground. Hector Throws his Spear, and it Glances Harmless from Achilles' Shield. He now Discovers that he has been Deceived by Athene in the Form of Deiphobus, and Resolves that he will not Die without a Struggle.

247. καὶ emphasizes κερδοσύνη ἡγήσατο: *when she had thus spoken she also cunningly led the way*, i. e. went on before to the fight.—251. δῖον, *fled fearing*. Cf. τρέσε, 143. Koch reads δίες.—253. Cf. at xviii. 308.—κεν refers to στήμεναι = *and in that case, thus taking a stand: I would slay or be slain* (lit. take or be taken), i. e. fight it out to a decisive issue.—254. ἐπιδώμεθα, *let us call* (lit. give) *the gods here to witness our engagements*, ἐπί,

lit. *upon* or *over* us. So dare testes in Latin. — 255. ἀρμονιάων, *agreements* = συνημοσύνας, 261 = συνθήκας. — 257. καμμονίην, *victory* as the reward of endurance. Autenrieth. Only here. — 259. ῥέζειν: The inf. implies an imper. to be supplied from the foregoing context: *and so do you agree to do*.

260 = i. 148. — 261. ἄλαστε, *unforgettable*, *unpardonable*, sc. as the slayer of Patroclus. — 265. φιλήμεναι, sc. ἀλλήλω. — 266, 267 = v. 288, 289, except the first two words. — 267 = xx. 78. — 268. *Be-think yourself of*, i. e. summon up *all your valor of every sort*. In vii. 237 seqq. Hector boasts his superiority in every species of combat. The omission of the connective in both these clauses expresses impatience, as, indeed, does the whole speech, e. g. 261 and the repeated οὐκ ἔστι, 262, 265. — 269 = xvi. 493. — 271. δαμάα, pres., expresses more immediateness than the future. — ἀθρόα πάντα = *all at once*.

273 = iii. 355. — 274 = xiii. 184, xvi. 610 et al. — 275. ἔξετο here takes the place of κατέκνυψε in the parallel passages xvi. 611, xvii. 527 = he stooped, crouched. — 276. ἀνὰ ἥρπασε, *plucked it up*, and proceeded to give it back to Achilles. ἥρπασε a momentary act, δίδου the continuation of it. — 279. *You missed your mark, and so it appears you did not at all*, etc. — 280. *Though to be sure you said you knew*. Cf. 270, 271. — ἐκ Διός, as the original source of oracles and prophecies. — 281. *But you were a glib talker and cunning in speech*. Hector and Aeneas think *others* are great talkers. Cf. xx. 246 seqq., 365, 431. — 285. *If the god has given it to thee*. — 286. ὦς, introducing and emphasizing a wish: *would you might receive it all and bear it away with you in your flesh*. κομίζω unites these two meanings.

289 = 273, marking the parallelism between the two combatants. — 291. ἀπεπλάγχθη, *glanced*. — χώσατο . . . χειρός = xiv. 406, 407, where also it is said of Hector. — 293. κατηφήσας, *with down-cast look*. — οὐδ' ἄλλο: No god returned his spear to him, as Athene did to Achilles! — 294. λευκάσπιδα: Cf. at 227. The word is found only here in Homer, but it occurs in the tragic poets. — 295. The omission of the connective expresses haste: he *asked for his long spear*! — 296. ἔγνω, sc. his situation and his doom.

301. *And there is no escape; for so it seems this* (sc. my death) *was long since the will of Zeus and Zeus' son the far-shooter*. — τόγε can refer to θάνατος or ἀλήη, and interpreters differ as to the reference; but ῥα πάλαι favors the interpretation above given. — 303. μοῖρα is not opposed to the will of Zeus, but identical with

it—this clause being an emphatic repetition of *πάλαι τόγε, κ. τ. λ.*, in antithesis to *οἷ μὲ πάρος γε, κ. τ. λ.*—304. *Let me not, however, die without a struggle and without glory.*

Vv. 306-366. Hector, with Drawn Sword, Springs upon Achilles, but the latter Pierces him Through the Neck with his Spear. Hector again Pleads for Due Burial of his Body, but Achilles again Denies his Request.

308. *οἴμησεν*, *darted*, of the hawk, 140, of the eagle here, or of Hector darting like the eagle.—*ἀλείς*, *gathering himself* up for a spring.—310. *πτῶκα* is used xvii. 676 as the name of the hare, which is the image and symbol of *timidity*.—312. *ὠρμήθη*, *was roused*.—*μένεος*, κ. τ. λ., cf. xvii. 499.—313. *κάλυψεν*, *held as a cover*.—314. *ἐπένευε*, sometimes = *κατένευε*, the opp. of *ἀνένευε*, e. g. i. 528. Cf. at 205 above; but here simply: *kept nodding to and fro with his helmet*, i. e. his helmet kept nodding.—317. *οἶος* = Lat. *qualis*.—*εἶσι*: Cf. at 27.—*ἀμολγῶ*: Cf. at 28.—318. *Which is the most beautiful star that is set in the heavens*.—319. *So it shone from*, etc., i. e. such was the light which shone. Venus, the evening star, here illustrates the bright gleaming of the hero's spear, as Sirius illustrates the portentous light of his first appearing, 26 seqq.—321. *Searching his fair form to see where it was most vulnerable*, lit. where it might yield most.

322. *And the rest of his person so far indeed his armor protected*.—*τοῦ* limits *χρόα*, and *ἄλλο τόσον* is adverbial acc. in emphatic antithesis (with *μέν*) to *φαίνεται δέ*, by which it is explained.—323. Cf. xvii. 125, 194.—*κατακτάς*, *after having slain him*. The slaying is related xvi. 820 seqq.—324. *But it showed* (sc. his person, *χρώς*) *where the collar-bones separate the neck from the shoulders*. Faësi-Franke for explanation of *ἀπέχουσιν* refers to viii. 325: *ὅθι κληῖς ἀποέργει αὐχένα τε στῆθος τε*. In English we say *connects* rather than *separates*.—325. *λαυκανίην* is epexegetical of *ἡ κληῖδες*. It is the *gullet*, or food-pipe, in distinction from *ἀσφάραγον*, the *windpipe*, 328.—326. It is worthy of notice how soon Hector falls beneath the might of Achilles when he stops, though with drawn sword (306), to encounter him.—329 expresses the purpose, not of Achilles, but of the fates.—*ἀμειβόμενος*: What Hector says (333) is in *answer* to Achilles' address to him.

331. *ἀτάρ που*, *but methinks*. *ἀτάρ* implies that the real situation of Hector is very different from what he *said* when he was

slaying and stripping Patroclus. κείσθαι supplied would express it. Cf. xvi. 837; also the prophecy of the dying Patroclus, xvi. 851 seqq., which is here fulfilled.—332. ὀπίζω, *fear*, dread, always an avenger; in the Odyssey always the anger of the gods. See under ὀπίζομαι and ὀπίς in Autenrieth's Lex.—333. τοῖο limits ἄοσσητήρ.—μέγ' ἀμείνων, *far superior* to you.—335. σέ μέν, κ. τ. λ.: Hector addresses the same threat to the dying Patroclus, xvi. 836—a poetical nemesis. But neither threat was executed.

337 repeated pathetically from xvi. 843, where it introduces the words of the dying Patroclus.—338. ὑπὲρ ψυχῆς, *by thy life*.—340. μὲν sets the *ransom* over against the body (σῶμα δέ), 342.—341. δῶρα τά, *gifts which*, strictly, *gifts these* my father and mother will give.—342, 343 = vii. 79, 80, where Hector makes this stipulation precedent to the single combat which follows with Ajax. Do the stipulation there and the petition here imply Hector's special care and anxiety for his body? σῶμα in Homer is always a dead body.—οἴκαδ' implies a verb of motion after δόμεναι.—πυρός is gen. of an *allotted portion* after λελάχωσι.

345. Cf. 240: *beseech me not by my knees nor my parents*.—346. "It has but one redeeming point, such as it is, namely, that Achilles only *wishes* he had the heart to eat up his enemy." Felton.—347. οἶά μ' ἔοργας, *for such deeds as thou hast done me!*—348. ὥς, *so sure it is that there is none that can*, etc.—that is, you see the proof that there is no escape for you in the savage wish just expressed.—349. *Not even if they should bring here and weigh out a tenfold and even a twentyfold ransom.* Compare ix. 379 and the series of hyperbolical values which Achilles there declares would not move him to be reconciled to Agamemnon. Well might Horace characterize Achilles as *inexorabilis* (De Art. Poet. 121).—εἰκοσινήριτ' is ἀπαξ εἰρ. and of doubtful derivation; in ix. 379 εἰκοσάκις takes its place.—350. For στήσωσι, in the sense of *weigh*, cf. at xix. 247. ἐρύσασθαι, in the next line, is used in the same sense, as is proved by σ' αὐτόν = *weigh down thyself* with gold, i. e. *ransom thee with thy weight in gold*. Cf. ἔλκε, 212. Both words signify to draw, sc. the balance, hence = weigh.

356. *Surely knowing thee well I behold thee*, sc. as described in the following clauses, inexorable and iron-hearted.—358. μήνιμα, *a cause of anger*. The word is found only here in Iliad, and only once in Odyssey, viz. xi. 73.—359. A prophetic anticipation of the way in which Achilles actually died, viz. by an arrow from the bow of Paris, aided, of course, by Apollo as the god of archery.

So the dying Patroclus predicts the end of Hector, xvi. 854, where see note.

361–364. The same lines which describe the death of Patroclus by Hector's hand, xvi. 855–858, where see notes. It is not a mere mechanical repetition, but a word-picture of poetical retribution. See also at 335 above.—365, 366 = xviii. 115, 116, where also it is the language (characteristic) of Achilles. It is almost translated by Vergil, xii. 743, 744.

Vv. 367–404. The Greeks draw near and Admire the Slain Hector, and each of them Inflicts a Wound upon his Body. Achilles Strips off his Armor, Fastens his Feet to his Chariot, and Drags his Body Trailing in the Dust.

370. ἐηήσαντο, *beheld with wonder*.—καί, *also*, i. e. they not only ran up, but *also* beheld with wonder.—371. ἀνουτητί, *adv., without inflicting a wound*.

373. *Verily Hector is now much easier to handle, or, more exactly and more sarcastic, softer to touch*.

380. ὅσ' οὐ = *more than*.—381. εἰ with ἄγετ' (more frequently ἄγε): *if you please*. δέ in apodosis.—382. *That we may, perchance, know somewhat the intention of the Trojans*. Crusius reads κ' ἔτι, that we may *still* know. La Roche renders κέ τι, *wo möglich*, if possible.—387. The insertion and position of the name *Patroclus* increase the emphasis and pathos.—τοῦ also is emphatic.—388 an emphatic: *as long as I live and move*. Cf. ix. 610, where also it is the language of Achilles.—389. καταλήθοντ', *utterly forget*, found only here and characteristic of the intensity of Achilles. περ, separated from εἰ (εἴπερ), adds to the emphasis. To this ἐγὼ καὶ κεῖθι, in the next line, is in emphatic contrast. It will be seen that the passage takes for granted a future life, but implies uncertainty touching the retention of the mental faculties there. Compare the Νεκυῖα, Od. xi., and Theol. of Gr. Poets, p. 198.—392. ἄγωμεν: Cum irrisione quadam pro ἔλκωμεν. Döderlein. Compare the irony of the common soldiers, 373 above.—393, 394. Eustathius and other ancients took these two verses to be the *song of triumph* (παιήονα), in part at least, which Achilles would have the Achaeans sing as they dragged the body of Hector to the ships. Accordingly the connective is omitted in 393, as if it were epexegetical of παιήονα.

395. μῆδετο with two acc., like verbs of doing well or ill.—396 explanatory of 395, hence asyndeton.—τένοντε dual, because

of *both feet*. He cut a *hole* or *slit* back of the *tendo Achillis*, between it and the bone, reaching *from the heel to the ankle*.—397. ἐξῆπτεν, lit. *let them hang out*, sc. from the slits in the feet. So of the gods *hanging from* the golden chain of Zeus let down from heaven, viii. 20. We say, *fasten to*. So, in the next line, ἐκ . . . ἔδησε, bound *out of*, instead of bound *to*. Very often the Greeks, looking at things from the opposite point of view from what we do, reverse the English use of the prepositions *in* and *out*, *to* and *from*, *over* and *under*, *up* and *down*, especially in composition with verbs.—398. κάρη: The larger part of the *body* as well as the *head* must have dragged on the ground, so low was the war-chariot. Compare the account xxiv. 15 seqq., where the insult to the body of Hector is repeated.—399. ἀνά . . . αἶρας, sc. into the chariot.—400 = v. 366 et al.—401. ἀμφὶ . . . πίτναντο, *flowed loosely around*. Al. πίλναντο.—403. *But at this time Zeus gave to his enemies to dishonor him in his own fatherland*—a double dishonor.

Vv. 405–436. All Troy Mourns for Hector. Priam Beseeches the People to let him go forth from the City and Entreat Achilles for the Body. Priam and Hecuba Lament for their Son.

407. κώκυσεν, *shrieked*, always of women; ὄμωξεν (l. 408), *lamented*, of men, lit. cried οἶμοι, *vae mihi*, woe is me. The wailing of the people is expressed by both roots in 409.—409. εἶχοντο, were held by, i. e. *were wholly given up to*.—410. τῷ is neut. and is explained by the following clause: *most like that*, sc. *as if*, etc., that is, the wailing was as universal and distressing as if the whole city were in flames.—411. ὀφρυνέσσα, *beetling* = ἡνεμόεσσα, iii. 305, αἰπεῖα, Od. iii. 488 (αἰπήμεσσα, xxi. 87), epithets of Troy denoting elevation. Cf. ὀφρύσι, xx. 151. — κατ' ἄκρης, lit. down from the summit; we should say, *to its foundations*. See above, on 397.—413. πυλάων Δαρδανιάων: Cf. at 194.—414. κυλινδόμενος: Cf. 221. — κατὰ κόπρον: Cf. xxiv. 164.

418. λίσσωμ', *that I may entreat*, ὥς omitted.—ἀτάσθαλον, *wicked*, from ἄτη.—419. *If, perchance, he may respect my age and pity my gray hairs*.—420. τοιόσδε, *of like age*, aged like myself.—425. οὐ, *for whom*.—426. Ἔκτορος: Observe the climax of emphasis and of pathos in the position of this word.—427. τῷ, *then*.—429. ἐπί, i. e. in concert with him.

430. ἐξῆρχε γόοιο: Cf. xviii. 51, of Thetis leading the wail or dirge of her nymphs, and xviii. 316, of Achilles that of the

Achaeans for Patroclus.—431. τέκνον, more endearing than υἱέ. Cf. xviii. 73.—βείομαι, Schol. βιώσομαι. Cf. xv. 194, xvi. 852.—435. δειδέχατ', plpf. of δείκνυμι, strictly to welcome with outstretched hand or cup; here = *honored*. Cf. ix. 297.—436 = xvii. 478, 672, where the same line is a refrain in the lament over Patroclus.

There is genuine pathos in the laments both of Priam and Hecuba, but the father pities himself while the mother thinks only of her son.

Vv. 437-515. Andromache, Weaving in her Chamber, Hears the Wailing, Hastens to the Tower, and, Seeing her Husband being Dragged Behind the Car of Achilles, Falls Senseless. Recovering from her Swoon, she Bemoans her own Loss and that of her now Fatherless Boy.

437. Her ignorance and the suddenness of the discovery explain the violence of the shock, 466 seqq.—440. ὑφαίνει, in obedience to the direction of her husband (vi. 490 seqq.), and as a natural means of forgetting her anxiety.—μυχῶ: The womens' apartments were in the inner part of the house.—441. Cf. iii. 126, the web that Helen was weaving.—θρόνα, Schol. ἄνθη ποικίλα: *embroidered flowers*; only here in Homer. Such embroidery implies the existence of drawing and painting, though no distinct mention is made in Homer of those arts. So alphabetic writing may have existed even if we admit that it is not mentioned. Theol. of Gr. Poets, p. 84.—442. A touch of nature which adds greatly to the tenderness and pathos of the scene.—445. ὅ = ὅτι.—448. ἐλελίχθη, *shook*.—κερκίς, *the staff-rod* (which in the Homeric age took the place of the *shuttle* in the later loom) which she held in her hand, but which, as soon as she heard the lamentations, *fell out of her hand to the ground*.

450. ἴδωμ': Cf. at 418: λίσσωμ'. The broken speech is indicative of excitement.—452. ἀνὰ στόμα, *up to my mouth*, the hyperbole of strong feeling.—454. αἶ γάρ, κ. τ. λ. Cf. at xviii. 272.—ἔπος refers to the language of her own fears expressed in 455.—457. ἀγνηορίης ἀλεγεινῆς: Cf. vi. 407: φθίσει σε τὸ σὸν μένος.

460. μαινάδι is found only here.—461. κραδίην is acc. of respect; render: *with beating heart*.—462. πύργον, *the tower* at the gate. Cf. xxi. 526, 531; and vi. 386, where the parting of Hector and Andromache had taken place.—463. τόν, *him*, emphatic; no need to speak his name: to the affectionate and anxious wife

him is, of course, her husband. — 466 = v. 659, xiii. 580 et al. — 467. ἀπὸ . . . ἐκάπυσσεν, *and she gasped forth her life*. ἅπαξ εἶρ. — 468. The casting far away of these ornaments was the *involuntary* effect of her fall, unlike the mother's tearing off and throwing far away of hers, as described in 406. For these ornaments, see Autenrieth's Lex. sub. v. and illustrations there; also Schliemann's Ilios, p. 454 and illustrations. — 471. ἡγάγεθ' . . . ἐπεὶ . . . ἔδνα: Cf. at xvi. 190. Here the *marriage presents* (ἔδνα) go to the bride. — 473. γαλόφ τε καὶ εἰνατέρες here = *husband's sisters and wives of husband's brothers*, as Andromache's connections in Troy would be only those of her husband. Cf. vi. 378. γαλόως = Lat. glos. — 474. Who held her up, *frightened to death* — language of exaggeration or according to appearance. — 475. ἀγέρθη, like the English *collected*. — 476. ἀμβλήδην γοόωσα, *sobbing convulsively*. Cf. ἀμβολάδην, xxi. 364.

477. Cf. 431. — ἱῆ ἄρα, κ. τ. λ.: *so, then, we were both born to one and the same (sad) lot*. — 479. Cf. vi. 416, 425. — 480. ὅ . . . ἐοῦσαν, a stock phrase often repeated in Iliad and Odyssey, e. g. Il. viii. 283, Od. i. 435. — 481. *An ill-fated father (reared) an ill-fated daughter: would that he had not begotten me*. — 484. νήπιος αὐτῶς, *so young, a mere infant*. Cf. vi. 400 of the same child of Hector and Andromache. — 489. *For others will rob him of his lands*, ἀπουρήσουσιν irreg. fut. of ἀπαύραω. See Autenrieth's Lex. et al. This reading, given by some MSS., is approved by Buttm. Lexil. and adopted by Dindorf, Faësi-Franke, La Roche, Koch, etc., instead of ἀπουρίσσουσιν found in most MSS. and older editions, which expresses the same thing under the figure of removing the boundaries. — 490. ἡμαρ ὀρφανικόν: Cf. at xvi. 831, xix. 294, 409. — παναφήλικά, ἅπαξ εἶρ. For the meaning, see Lex. — 491. *He is all bowed down*. — ὑπεμνήμυκε is usually explained as for ὑπεμήμυκε, augmented and reduplicated perf. of ὑπ-ημύω. Cf. ii. 148, where ἡμύει is used of the corn bending before the wind, and ii. 373 of a city tottering to its fall. See also viii. 308, xix. 405. The word is very expressive. — δεδάκρυνται: See at xvi. 7. — 492. ἄνεισι, *goes away*. — 494. τυτθόν, *a little while*, explained by the next line. — ἐπέσχεν, *holds up, offers*, gnomic aor.

496. ἀμφιθαλής, lit. *prosperous on both sides*, i. e. a boy *whose father and mother are both living*. Schol. ἐπ' ἀμφοῖν, μητρὶ καὶ πατρὶ, εὐδαίμων. Others understand by it simply, *very rich*. It is another ἅπαξ εἶρ., of which there is an unusual number in this lament. — 497. ὀνειδείουσιν, *with reproachful words*; only here

without ἐπέεσσιν.—498. ἔρρε, *begone!*—οὕτως, Schol. ὡς ἔχεις, *as you are.*—500. Ἀστυάναξ: What a change and reverse for ASTY-ANAX! Observe the emphasis on the name here and 506. Cf. Ἑκτορος, 426.—504. θαλέων, *happy thoughts.* See L. and S.'s Lex. Another ἀπαξ εἶρ.—505. ἀπὸ . . . ἁμαρτῶν, *deprived of.* Cf. ἀφ' ἁμαρτούσῃ, vi. 411. The reader cannot but be struck with the many points of connection and resemblance between this book and the Sixth.—506, 507. The Trojans named the son Astyanax, *Lord of the City*, because the father was the defender of Troy. *Hector* has been thought by some to signify the *Holder*, sc. of the city.—509. αἰόλαι: Cf. at xix. 404.—εὐλαί, xix. 26.

510. γυμνόν: This word seems to suggest the thoughts which follow about the *fine and elegant garments* which have been *made* for him by her *hands* and the hands of her *women*, but which, now *useless to him*, she will publicly *burn*—thus, and thus only, to *shed* some *lustre* upon him *in the sight of the Trojans and Trojan women.* This lament of Andromache has been criticised as cold and petty, and scarcely in keeping with the tragic scene which precedes. Possibly this is one of the places where Horace would say: quandoque bonus dormitat Homerus. But it is certainly natural, full as she is of tender and proud thoughts of her noble husband, and almost overwhelmed by the calamity which has befallen their infant boy in the loss of his father. And those who take offence at the details touching his apparel should not forget how much such details filled the hearts and the hands, especially of the women of the East, in olden times. Compare the like details in the eulogy of the virtuous woman in the last chapter of the book of Proverbs.

515 = xix. 301, where it closes the lament of Briseis over Patroclus. Such lines belong to the *technic* of epic song. At the same time the parallel so often suggested between the fate of Patroclus and that of his slayer, Hector, may be an intentional illustration of what is called *poetical justice.*

ILIAD XXIII.

Ἦθλα ἐπὶ Πατρόκλῳ. This book is justly entitled The Games in Honor of Patroclus, since it is entirely occupied with the games which constituted the chief part of the funeral rites that were performed over his body. The Greeks and the Romans were accustomed thus to honor their dead heroes (Liv. xxxi. 50, Tac. Ann. vi. 11; see Dict. of Antiq.). Vergil (Aen. v.) has copied this description, though with variations. The last two books of the Iliad have often been objected to as prolonging the poem beyond its proper conclusion with the death of Hector. But the Ajax and the Antigone of Sophocles, that perfect master of dramatic unity, are prolonged to considerable length beyond the catastrophe for the very same reason, viz. to put the mind of the Greeks (who had a religious horror of remaining unburied of which we can hardly conceive) at rest as to the due burial of the heroes of the tale. See Theol. of Gr. Poets, pp. 123, 124. Moreover, in the knightly courtesy of Achilles, as exhibited in the conduct of the games in the Twenty-third Book, and the generosity with which he treats Priam when he comes in person to beg the body of his son in the Twenty-fourth Book, we see the character of the hero of the poem in a new and most attractive light. See an excellent article by Dean Milman in the *Quarterly Review*, vol. 44.

Vv. 1-34. After the Return of the Greeks to their Ships and Tents Achilles bids his Myrmidons not to Disperse, but to Remain by him till they shall have Performed the Funeral Rites over the Body of his Friend, and meanwhile he Provides for them the Funeral Feast.

1. The transitional ὥς here, following that at the close of the previous book, is regarded by many critics as proving that this book is a later addition. The last line of the preceding book is, however, only the formal close of the lament of Andromache, while the first line of this book is a general transition from the Trojans to the Greeks. We have a similar repetition of ὥς in

two successive lines at xvii. 423, 424.—2. νηάς . . . ἵκοντο: Cf. at xviii. 150. We left the Greeks (xxii. 391 seqq.) marching towards the ships singing the paean in the train of Achilles.—3 = xix. 277.—5. φιλοπτολέμοισι, a special epithet of the Myrmidons, xvi. 65 and below, 129.—6. ταχύπωλοι is elsewhere an epithet of Δαναοί, and especially of Τρῶες.—7. ὑπ' ὅχεσφι: Cf. at xviii. 244.—8. αὐτοῖς, *together with* our horses and chariots; more frequently with σύν. Cf. ix. 194.—9. ὅ = τό = τοῦτο. Cf. xvi. 457, 675.—10. τεταρπώμεσθα, redupl. aor. of τέρπω. Ad rem, cf. Ovid Trist. iv. 3. 37: est quaedam flere voluptas.

12. ᾤμωξαν: Cf. at xxii. 408.—ἤρχε, *began* the wailing, and *led the way* in the procession of mourners three times around the body of Patroclus, as explained in the lines which follow.—14. The mourning was so deep and passionate that it seemed to be supernatural: and what god so fit to inspire it as Thetis, the tender and sympathizing *mother* of the afflicted hero? It should also be remembered that she was a goddess of the sea, and this mourning was by the seaside, 3, 61.—ἔμερον: Cf. τεταρπώμεσθα, 10, and note there.—15. δέοντο . . . δέοντο: Cf. Verg. Aen. xi. 191: Spargitur et tellus lacrimis, sparguntur et arma.—16. τοῖον, *such*, emphatic and all the more expressive for its conciseness.—17, 18 repeated from xviii. 316, 317. See also xviii. 51, xxii. 430.

19. Χαῖρέ, *hail*, the customary salutation both at meeting (cf. ix. 197) and at parting (Od. v. 205).—μοι expresses endearment, not to be expressed with such conciseness in English. This line and the next are repeated at 179, 180.—20. ἤδη, *now*, i. e. forthwith.—ὑπέστην = ὑπεσχόμην. The promise is given xviii. 334 seqq.—21. δώσειν takes the tense and the construction required by ὑπέστην (not of τελέω, which would naturally have been expected).—ὥμά is here used as an adverb.—22, 23 = xviii. 336, 337.

24 = xxii. 395.—ἔργα is explained by the following line.—25. πρηνέα, *prone on his face*. This was the dishonor especially meant by ἀεικέα ἔργα.—26. ἀφωπλίζοντο, ἀπαξ εἰρ., and followed by an acc. of kindred signification.—27. ὑψηχέας, *high-neighing*, i. e. neighing with heads raised on high. Cf. v. 772, Verg. xi. 496: arrectisque fremit cervicibus.—29. τάφον: The *funeral-banquet* usually followed the burial (xxiv. 801, 802), but here precedes it.—δαίνυ, imperf.: *proceeded to prepare*.—30. ἀργοί here = *sleek*; neither swift nor white would suit the place.—ὀρέχθعون is usually

explained as from ὀρέγομαι, and meaning, *were stretched*. But some of the best commentators are now returning to the explanation of most ancient interpreters, who took it to mean the *rasping* or *rattling sound emitted in the throes of death*, in which sense it is onomatopoeic and akin to ῥοχθέω. Cf. L. and S.'s Lex.; also Auten.—31. μηκάδες is onomatopoeic.—32, 33 = ix. 467, 468, with slight variation. Observe the favorite repetition of πολλοὶ μὲν . . . πολλοὶ δὲ . . . πολλοὶ δέ.—34. κοτυλήρυτον, ἅπαξ εἰρ.: lit. that can be drawn in cups (κοτύλη-ἀρύω), or, as we say, *in streams*.

Vv. 35-107. Achilles Reluctantly Consents to go to the Tent of Agamemnon to an Entertainment, but Refuses to Wash. After the Entertainment he Lies Down on the Beach of the Sea, and there the Shade of Patroclus Appears to him and Claims the Immediate Burial of his Body.

35. τόνγε, an emphatic HIM.—ἄνακτα is more than βασιλῆες, like the lord-paramount among the nobles in the Middle Ages. Agamemnon especially is ἄναξ ἀνδρῶν, while all the chiefs and leaders are βασιλῆες.—36. εἰς Ἀγαμέμνονα, sc. to his tent. Cf. 38.—39. The heralds went to perform this service, because it was in the royal tent and in honor of an ἄναξ.—40. ἀμφὶ . . . μέγαν: Cf. at xxii. 443, xviii. 344.—41. ἄπο, off.—42. ἐπὶ may be super or insuper, *over* or *moreover*.

43. Οὐ anticipates the οὐ of the next line and intensifies the negation.—ὅς τις, so in the best recent editions, not ὅστις. τις would regularly be an appositive of Ζῆν', but is attracted into the relative clause: *No, by Zeus, one of the gods who is both the highest and the best*.—44. οὐ θέμις ἐστί, *it is not right*, i. e. not in accordance with the law and custom of mourning, *that the bath should come near my person*.—κάρη is here, as it often is, a periphrasis for *a person*, and λοετρά . . . ἰκέσθαι is a periphrasis for λούσασθαι.—46. κείρασθαί κόμην: It was customary for mourners to *cut off their hair*, and devote it as an offering to the dead (Od. iv. 197, Soph. Elec. 52).—ἐπεὶ, κ. τ. λ.: *for never again will such grief come to my heart*. It is not necessary to suppose that he had consciously in mind that he should not live to mourn the death of his father and his son: it is a natural expression of deep grief at the death of a friend.—49. ὄτρυνον, *despatch* = Lat. matura.—50. παρά, κ. τ. λ.: *And to have at hand all those things which it is befitting one to have on his journey down to the murky darkness*.

— 53. ἀπ' ὀφθαλμῶν, *out of our sight*. Cf. Gen. xxiii. 4. — ἔργα generic or euphemistic for μάχην.

56, 57 = i. 468, 469 et passim Iliad and Odyssey.— 58 = i. 606.— 59. Cf. i. 34.— 61. ἐν καθαρῷ is used in the Iliad especially of a place *clear* of dead bodies (viii. 491, x. 199).— 63. μάλα γάρ, κ. τ. λ.: This clause is enclosed in parentheses in some editions and separated from the foregoing and following clauses only by a comma, thus making 65 (ἦλθε δέ) the apodosis of 62 (εὔτε τόν).— γυῖα is obj. of κάμε, and Ἕκτορ' (l. 64) stands for Ἕκτορα: *in pursuing Hector towards wind-swept Ilios*.— 65. ψυχή: Compare what is said of the spirit of Patroclus, xvi. 856.— 66. αὐτῷ, emphatic: *like himself*, i. e. his living self. Cf. i. 4, where αὐτοῦς stands for the *bodies* of the slain in contrast with their *spirits* (ψυχάς) which have gone down to Hades. Unlike Plato, Homer conceives of the body as the self, and the soul, when it has left the body, as still living, indeed, but little more than the breath or shade or image (εἶδωλον, 72) of the living man.— 67. τοῖα, like that of the living Patroclus.

70. ἀκήδεις is imperf. with ζῶντος, but with θάνοντος (aor. part.) it is to be supplied in the pres.— 71. Cf. 53.— περήσω, subj. aor. without the subj. part. = *that I may pass*. Cf. xxii. 418.— 72. ἔργουσι: Charon is represented as performing this office by Verg. Aen. vi. 327, 328: Nec ripas datur horrendas et rauca fluenta | Transportare prius, quam sedibus ossa quierunt. See also Od. xi. 51 seqq.— εἶδωλα = Lat. simulacra. Cf. Verg. Georg. iv. 472: Umbræ ibant tenues simulacraque luce carentum.— καμόντων = Lat. confecti, defuncti, Engl. defunct, those who have finished the work of life. Cf. iii. 278, Od. xi. 476, xxiv. 14.

73. ὑπὲρ ποταμοῖο, the Styx. Cf. viii. 369, Od. x. 514. But with the Egyptians, the Hebrews, and the whole Aryan race “over the river” is a euphemism for death or the entrance into a future life.— 74. αὐτως, *thus*, i. e. *in vain*.— 75. *And give me your hand for the last farewell, I beseech you with tears*.— ὀλοφύρομαι in a pregnant sense.— 76. λελάχητε is causative in the Iliad: *when you have given me the due honor of a funeral pyre*. Cf. xxii. 342, 343.— 78. ἀλλ' ἐμέ, κ. τ. λ.: *but me a hateful destiny yawned for which was appointed me at my very birth*.— 85. See note at xviii. 326.

86. ἀνδροκτασίης: Both of the special friends of Achilles (Phoenix and Patroclus) were exiled from home and country because of homicide.— ὕπο, *because of*.— 88. ἀμφ' ἀστραγάλοισι, *as we were*

engaged in playing dice. For the original meaning of the word, see Lex., and for the game, Dict. of Antiq.—90. ἐνδυκέως: Cf. xxiv. 158. Found in Iliad only in last two books, but often in Odyssey. It is usually explained as meaning *sedulously*. Schol. ἐπιμελῶς, φιλοφρόνως. Curtius makes it = *decenter*, as if from δοκ-έω. — 91. σορός, *funeral urn*. ἄπαξ εἶρ. Cf. Od. xxiv. 74.— 92. Rejected by Aristarchus and editors generally as an interpolation from Od. xxiv. 74 — rightly, no doubt, as in the Odyssey the “golden jar” for the bones is given by Thetis after Achilles’ death, while in this passage we should have to assume that Achilles had brought his own coffin with him from Phthia. Pratt and Leaf.

94. ἡθείη usually addressed to an elder brother (cf. at xxii. 229), but here a term of honor and endearment.— κεφαλῇ, for the *life*, or the man, but endearing. Cf. xvii. 242, xviii. 114.— 97. ἀμφιβαλόντε, sc. χεῖρας, which is elsewhere always expressed Od. iv. 454, xxiv. 347 et saepe. Cf. ἀμφὶ . . . χυμένη, xix. 284.— 98. Cf. at 10.

101. τετριγυῖα, *shrill-clamoring*, Cowper; *with a wailing cry*, Derby. The word expresses the cry of young birds being devoured by a serpent, ii. 314; of the spirits of the suitors, illustrated by the squeaking of bats, Od. xxiv. 5–9. “The sheeted ghosts did squeak and gibber in the Roman streets.” Shaksp. Julius Caesar.— 102. *He struck his hands together* in wonder and grief at his inability to embrace his friend.— συμπλατάγησεν, ἄπαξ εἶρ.

103. *Oh strange, so then there is even in Hades’ house a spirit and image, but there are in it no vital organs at all* — no substance which can be embraced and no real life or conscious force. The remark is an inference from his inability to embrace the umbra et simulacrum. See also Od. xi. 204 seqq.

Vv. 108–191. At Daybreak Agamemnon Sends Meriones with Woodcutters and Mules to Bring Wood from Mount Ida for the Funeral Pyre. The Pyre is Built, and the Body of Patroclus is Laid upon it. Meanwhile the Body of Hector is Guarded by Aphrodite.

108. Cf. 14. — 109. *And the morning dawned upon them while they were still mourning piteously about the dead body.*— 112. ἐπὶ . . . ὀρώρει, *and over them* (in charge of them) *rose up a good man*. ὀρώρει keeps up the twofold idea of rising in the morning and taking charge of the business, as ὥτρυνε has the double meaning

of waking, or rousing up, and sending. — 116. *And a long ways uphill and downhill and sideways and crossways they went* — a much admired imitation by a succession of amphibrach words and dactylic feet of the repeated zigzags in the movement of the mules. The four adverbs are all ἅπαξ εἰρημένα, and, together with πολλά, all ὁμοιοτέλευτα. — 117. κνημούς, the wooded *sides*, lit. legs (cf. κνήμη and κνημῖς), or, as we say, shoulders. Cf. xxi. 449.

118. δρῦς, *trees* in general, as at xxii. 126 (δρῦν ἐκάλουν οἱ παλαιοὶ . . . πᾶν δένδρον. Schol. xi. 86). See L. and S.'s Lex. — 119. ταί, sc. δρῦς. — 120. διαπλήσσοντες, Schol. διακόπτοντες. — 121. ἔκδεον: Cf. at xxii. 397: ἐξῆπτεν, and 398: ἐκ . . . ἔδησε. Part of the wood, of course, *hung off* from the mules. — ἡμιόνων = οὐρήας, 111. — δατεῦντο = conculcabant: *kept cutting up*, i. e. *treading fine, the ground with their feet*. — 122. *Eager to reach the plain*. — 123. φιτρούς: Cf. xxi. 314. — 125. ἐπισχερώ: Cf. at xviii. 68. — 126. ἡρίον, ἅπαξ εἰρ.: *a sepulchral mound* of earth, probably from ἔρα, Lat. terra, Engl. earth. — 130. χαλκόν = τεύχεα. Cf. 131. — 132. ἐν with dat. (δίφροισι, so τεύχεσσιν, 131), following a verb of motion, implies rest after the motion: *mounted into and stood in*. — παραιβάται, ἅπαξ εἰρ., sc. the combatants who *mounted the war-chariot by the side* of the charioteer. — 135. θριξί: Cf. at 46. — καταέινυσαν, *they covered the body all over* as with a garment (κατα-έννυμι). — 136. Achilles *held the head* while his comrades carried the body before him. — 137. πέμπε, in the technical sense, *was conducting* (bearing in funereal procession). Cf. xvi. 681.

138. πέφραδ': Cf. φράσσατο, 126. — 141. ξανθὴν . . . χαίτην, *his golden hair*. Cf. i. 197: ξανθῆς κόμης, said of Achilles, whose golden hair was significant of ideal youth and beauty. For the proper distinction between χαίτη, κόμη, and τρίχες, see at xvii. 52. — 142. Spercheus was a principal river in Thessaly, in the country of Achilles. It was customary for Grecian youth to *let* their hair *grow* (τρέφειν) till they arrived at manhood, and then cut it off as an offering to some river-god, the river-gods being the special patrons and givers of strength. In this instance Peleus had vowed the hair of his son to Spercheus on his safe return home after the war; but Achilles now knows he shall not return, and so prays to be permitted to give his hair as an offering to his deceased friend Patroclus. Hector being now dead, Achilles knows that his own death must soon follow (xviii. 96), and the ever-present consciousness of this invests the burial scene of his

friend with double tenderness.—143. *Looking over the sea* was, of course, for Achilles, looking towards Phthia and the river Spercheius.

144. ἤρήσατο here in the sense of *vowed*.—146. σοί is to be connected with all the following infinitives.—147. ἔνορχα, *unmutilated*.—148. ἐς πηγάς implies the bringing of the sacrifices where the blood would flow *into the sources* of the river.—151. *Let me give my hair to Patroclus to carry with him to the lower world*. For this pleonastic use of φέρεσθαι, cf. xi. 798.

153 repeated as a sort of refrain, e. g. 14, 108. Liddell and Scott give ὑφ' in this phrase the sense of *secretly*; see under ὑπόρνυμι. It is doubtful if it means anything more than *stirred up*, lit. *stirred under*. See note at xxii. 397.—154 = Od. xvi. 220. Cf. at 109.—155. Ἀγαμέμνονι, al. Ἀγαμέμνονα. Cf. xx. 375.

156. γάρ gives parenthetically the reason for addressing Atrides.—157. πείσονται, plur. with a collective noun, to emphasize the willingness of individuals to be persuaded. Cf. ii. 278: ὥς φάσαν ἡ πληθύς.—γόοιο . . . ἄσαι, *it is possible to have one's fill of mourning*. Cf. at 10 above; it is given as the reason for the exhortation which follows, to which it is correlated by μὲν . . . δέ = *we have had quite enough of mourning, and now disperse the common soldiers* (supply λαόν from 156, cf. 162).—159. ὀπλεσθαι: Cf. at xix. 172.—τάδε, sc. the burial rites *here* at the pyre.—160. κήδεος, here only for κήδειος. Cf. xix. 293. It is not the gen. of the subst., as some have supposed, but an adj. = *near and dear*, and hence particularly charged with the burial.—ταγοί, the *chieftains*, opposed to λαός, 156. ἅπαξ εἶρ. Al. τ' ἀγοί. See L. and S.

163. κηδεμόνες, the active of which κήδεος is passive. See κήδεος, 160.—164. ἑκατόμπεδον . . . ἔνθα, *a hundred feet square*.—165. Cf. vii. 428 and xxiv. 787.—166 = ix. 466.—168. δημόν, *the fat*. Observe the accent.—169. σώματα, sc. of the sheep and oxen (166) *that had been flayed*, δρατά metath. for δαρτά. Cf. ἔδερον, 167.—170. The *honey and oil* were offerings to the dead. The *jars*, which were pointed at the bottom, were supported *by leaning them against the bier*. The *horses and the dogs* were the favorite treasures of the dead, which would thus, according to the belief of the Greeks and Romans, as also of our American Indians, accompany him into the other world.—171. πίσυρας, Aeol. for τέσσαρας.—173. τῷγε ἄνακτι: Not Achilles (as La Roche), but Patroclus: *to him as master belonged nine dogs, fed*

from his table. For τραπέζης, cf. xxii. 69. For ἀνακτι, in the sense of master and owner, cf. xvii. 443, Od. iv. 87, x. 216.—174. τῶν, sc. of the dogs, part. after δύο.—175. υἱέας, obj. of ἐνέβαλλε, 175 being closely linked to 174 by μὲν . . . δέ. Ad rem, cf. 22, 23, xviii. 336, 337.—176. Cf. 24, xxii. 395.—177. σιδήρεον, *unyielding*, *unrelenting*. Cf. xvii. 424, xxii. 357.—ὄφρα νέμοιτο, *to feed upon it*, sc. the pyre. Cf. ἐσθίει, 182, and δαπτέμεν, 183.

179, 180 repeated from 19, 20.—184. *But the dogs were not busy with him*, i. e. making a meal of him. Compare the sarcastic use of the same word in xxi. 203.—186. ῥοδόεντι . . . ἐλαίῳ can be *oil of roses*, or oil fragrant with roses.—187, that he (Achilles) *might not lacerate him as he dragged him along*.—188. Apollo and Aphrodite were friendly to the Trojans.—190. ἐπέιχε, *extended*. Cf. xxi. 407, xxiii. 238.—191. σκήλει' and ῥοδόεντι (l. 186) are ἀπαξ εἰρ.—χρόα is obj. of σκήλει': ἀμφὶ περί, *round about*, is adverbial and emphatic, as at xxi. 10, and ἵνεσιν ἡδὲ μέλεσσιν is dat. of place, like ὤμοισιν, iii. 17.

Vv. 192-225. The Funeral Pile will not Burn. Achilles, with Prayers and Sacrifices, Entreats Boreas and Zephyrus to Come and Kindle the Flame. At the Call of Iris they Come, and all Night long the Fire Blazes Fiercely, while Achilles Mourns for Patroclus as a Father for a Beloved Son.

193 and the first half of 194 are repeated from 140, 141.—196. πολλά limits λιτάνευεν. Before ἐλθέμεν supply αὐτῷ, referring to the two Winds, cf. 208. Boreas and Zephyrus in Homer are both strong winds, blowing from the north and the north-west.—197. νεκροί, sc. Patroclus and the bodies of the victims laid with him on the pile, 171-175.—199. μετάγγελος, *a messenger*, Lat. internuncius. Cf. xv. 144.—200. ἔνδον: Cf. at xx. 13.—203. *They all rose up quickly* to do her honor. So the gods in the presence of Zeus, i. 533, and at the coming of Herê, xv. 86.—εἰς ἑ ἕκαστος, *each to his own seat*.

205. Οὐχ ἔδος: Cf. xi. 648: οὐχ ἔδος ἐστί. Ethiopia, being in the extreme south, was regarded as lying on the *streams of Oceanus*, which was considered as a river flowing round the earth.—206. ὅθι ῥέζουσ' ἐκατόμβας, *where they are sacrificing hecatombs*. So at the opening both of the Iliad, i. 423, and of the Odyssey, i. 23, the gods are found at a sacrificial feast with the Ethiopians—an interesting resemblance between the two poems.

213. *πάροιθεν*, *before them*.—214. Lit. *and quickly they came to the sea to blow upon it*.—*ἄήμεναι* inf. of *ἄημι*. The home of these Winds is in the Mountains of Thrace (ix. 5), whence they come to the *Thracian sea* (230 below), raising the waves as they sweep on to the *fertile Troad*.—217. *ἄμυδις* = *ὄμοσε*: coming from different directions *they blew* (tossed) *the flames together*. Comp. the Lat. *jactare flammam*.—219. *ἐκ* of course limits *ἀφυσσάμενος*: *drawing wine from the golden bowl, he poured it on the ground*—an offering to the dead.—223. *νυμφίου*: The recent marriage of the son adds to the grief of the parents.—225. *ἐρπύζων*, lit. *crawling*, is always used in Homer to express the attitude and gait of persons weighed down by age or deep distress. See L. and S.

Vv. 226-256. When the Morning Dawns and the Fire has Burned Down, they Collect the Bones of Patroclus and Erect a Mound of Earth for their Interment.

226. *Ἑωσφόρος*, found only here in Homer, is the morning star, *the bringer of the dawn*, Lat. *Lucifer*.—*εἶσι*, *comes*, i. e. *rises*. The same word is used of the rising of *Sirius*, xxii. 27, and of *Hesperus*, the evening star, xxii. 317.—*φώς ἐρέων*, as if its only office was *to announce the light*. Cf. ii. 49.—228. The imperf. *ἐμαραίνετο* expresses the gradual dying away of the fire, and the aor. *παύσατο* the complete cessation of the flame.—230. *Θρηϊκίον*: Cf. at 214.—*ὁ δ' ἔστενεν*, κ. τ. λ.: *and it* (the sea) *moaned with angry swell* beneath the winds as they returned to their home on the other side.—231. *λιασθείς*, *withdrawing*.—232. *ἐπὶ . . . ὄρουσεν*, *fell upon him*, lit. *rushed upon him*, exhausted as he was by grief and fatigue.—233. *οἱ ἄμφ' Ἀτρείωνα*, i. e. the son of *Atræus* and the chief men who attended him (cf. iii. 146)—the same who are addressed in 236.—234, *the clamor and tramp of whose coming awakened him* (*μιν*, sc. *Achilles*).

236 = vii. 327, 385.—237 = 250, xxiv. 791.—238. *ἐπέσχε*: See at 190.—240. *ἀριφραδέα*, κ. τ. λ.: *for they are easily distinguishable*, sc. from the bones of the other men and animals. Cf. 242.—243. *φιάλη* properly a saucer-shaped vessel, here to be used as an *urn*; unfortunately rendered *vial* in Auth. Vers. of Rev. xvi. 1 et al.; Rev. Vers. *bowl*.—244. *εἰσόκεν . . . κεύθωμαι*, *till I myself am laid* (covered) *in the grave*. Here we have the earliest trace of the *local* sense of *Ἄιδης* which prevailed in the later Greek. Cf. xxii. 482.—246. *ἐπιεικέα τοῖον*, *just of moderate size*. See L. and S.: lit. *such as is seemly*. *τόσσον μὲν* has a like limiting force

in xviii. 378.—247. *τιθήμεναι*, inf. for imper., or, as Düntzer calls it, imper. inf., as is shown by *Ἀχαιοί* in the nom. and *λίπησθε* in the 2d pers.: *and afterwards do you Greeks make it*, etc.—*ἐμείο δεύτεροι*, *after me*.—251. Lit. *as far over as the flame had come and the ashes had settled deep*. Compare the burial rites of Misenus, Verg. Aen. vi. 226–228.—254. The remains were to be preserved in the hut of Achilles till they could be laid in the same urn and grave with his (91, 244).—255. *τορνῶσαντο*, *they drew a circle for the mound*, to mark off its bounds. — *θεμεΐλια*, here *foundation-stones* to keep within the bounds the *χυτὴν γαίαν*, the earth that was afterwards heaped upon them. Cf. xxiv. 798.

Vv. 257–361. Achilles Orders Funeral Games in Honor of Patroclus. First he Sets forth Five Prizes for the Chariot-race, and Eumelus, Diomedes, Menelaus, Antilochus, and Meriones Enter the Lists as Competitors.

257. *πάλιν κίον*, *were about to go back to their tents*.—258. *ἔζανεν . . . ἀγῶνα*, *he seated a wide assembly of spectators*. *ἀγών* is sometimes the *ring* of spectators, sometimes the *arena*: here, as also 448, 495, the former; 273, 531, 654 et al., the latter.—260. *βοῶν . . . κάρηνα*: Cf. ix. 407; Verg. Aen. v. 61: *boum . . . capita*.—261 = ix. 366. With this description should be read the descriptions of similar games in Soph. Elec. 680 seqq., Verg. Aen. v. 104 seqq.

262. *ποδώκεσιν*, here only used as an epithet of *ἵππευσιν*; hence Düntzer reads *ἵπποισιν*. But the epithet is naturally transferred from the horses to their riders, as *swift* might be in English.—263. *γυναῖκα*, here of course *a female slave*.—*ἄγεσθαι*, mid. for the competitors to lead away *with and for themselves*.—264. *τρίποδα*: See note at xviii. 373. Here a kettle, as the epithets show.—*ὠτῶντα*, *with handles* (looking like ears).—*δυωκαίεικοσίμετρον*: *Two and twenty* occurs only of the contents of this kettle and the size of Ajax's shield xv. 678, and in both cases seems to indicate something prodigious.—266. *Six years old and yet unbroken* seems to be a recommendation = unused, untouched, and so, of course, uninjured and unstained.—*βρέφος* only here, instead of *τέκος* = *pregnant with a mule*.—267. *λέβητα*, a caldron or basin for warming water, smaller than the *τρίποδα*, as appears from the epithets and the fact that it is the third prize.—268. *λευκὸν ἔτ' αὖτως*, *still just as white*, sc. as when it was new.—269. The Scholiasts remark that the talent must at this time have been of inconsiderable value, since two talents are the fourth prize. See Dict. of

Antiq. sub γ.—270. πέμπτῳ, *for a fifth*. The omission of the article here, while it is prefixed to each of the foregoing ordinals, may be significant of an unusual number of prizes.—φιάλην, here a *basin* to be used over the fire: an urn, 243 above, where see note.—ἀπύρωτον, used only here for ἀπυρον, cf. 267. Here again the first use of a thing in its untouched freshness is the best.

273. δεδεγμένα, *awaiting*.—ἀγῶνι: See note above, 258.—276. On the horses of Achilles, see xvi. 148 seqq., 380, 866.—280. κλέος ἐσθλόν is abs. for conc. = *such a noble, famous charioteer*.—283. Cf. xvii. 426 seqq.—285. στέλλεσθε, Schol. παρασκευάζεσθε.

288. Εὐμηλος: Cf. ii. 714. In ii. 763 seqq. his horses are said to be the best after those of Achilles.—289. ἐκέκαστο: Cf. xvi. 808.—290 = vii. 163.—291. *But Aeneas himself Apollo saved from under his hand*. Cf. v. 432 seqq.—ἵππους Τρωούς, *the horses of Tros*. Cf. v. 265 seqq. Compare also the horses of Erichthonios, father of Tros, xx. 221 seqq.—οὗς ποτ', κ. τ. λ.: Cf. v. 324. Diomed boasts of the speed of these horses and his capture of them from Aeneas also at viii. 105 seqq.—295. Αἴθην, κ. τ. λ.: *Aithe* (= fiery, bright bay), *that famous mare of Agamemnon, and that horse of his own, Podargus*. Compare the names of Hector's four horses, viii. 185, one of which was called *Podargus* (swift-footed), one *Aithon*, and the others named from their color; so also Xanthus and Balios, the horses of Achilles, xvi. 149.—296. The name Ἐχέπωλος signifies *possessor of horses*. His father, Anchises, is of course to be distinguished from Anchises the father of Aeneas. Names of persons and places are often common to Greeks and Trojans, who are thus and in other ways indicated as somewhat akin in language and race.—297. This famous mare was presented to Agamemnon by his vassal (for Sikyon was subject to Mykenae) to procure exemption from military service in the Trojan war. Cf. xiii. 669.

300. ἰσχανόωσαν, lit. *clinging to*, hence *eager for*, when followed by gen.—301. Ἀντίλοχος: Cf. xvii. 685 seqq., xviii. 16 seqq.—303. The emphasis is on Πυλοιγενέες: *born in Pylus were the swift-footed horses that bore his chariot*.—304. ὠκύποδες: See note at 310 below.—305. εἰς ἀγαθὰ may limit μυθεῖτο, cf. εἰπεῖν εἰς ἀγαθόν, ix. 102, or φρονέων, cf. Od. i. 43: ἀγαθὰ φρονέων. Perhaps the antithesis favors taking φρονέων by itself, as in 343 below: *wise to a son who was also wise*. So Crusius.

306. νέον περ ἐόντ' = *even in your youth*.—307. Poseidon was

the god of horsemanship, and also the patron god of Nestor and the Pylians (Od. iii. 5); and Zeus, as the supreme god, is the original giver of all good gifts. The plur. ἵπποσύνas denotes the number and variety of gifts that belong to the horseman, which is also emphasized by παντοίας.—309. The skill of the driver in the race was seen especially in *rounding the goal*, the most difficult point.—310. βάρδιστοι: So the horses of Nestor himself are βραδέες, viii. 104. It seems strange that the epithet ὠκύποδες is applied to these same horses 304. But all horses are ὠκύποδες, and Homer's epithets are general.

311. οὐδὲ μὲν = ἀλλ' οὐ μὴν, Koch. Render: *but they themselves surely do not know more than you yourself in the way of contriving*. —315. μήτι, dat. of μῆτις. This exaltation of wisdom (lit. counsel) reminds one of many passages in the Proverbs of Solomon. Observe the emphatic position and the threefold repetition μήτι . . . μήτι . . . μήτι.—319. But whoever, trusting to his horses and chariot, *unskilfully wanders at large, now this way, now that, his horses run wide along the track*. δέ not unfrequently introduces the apodosis in Homer. So most commentators take it in 321. Others, however, take 321 as a continuation of the protasis and regard the apodosis as suppressed (aposiopesis), viz. he fails to win the prize. Others, still, take ὅς μὲν as demonstrative = this man, on the one hand, although ὅς δέ in the antithesis must be relative = whoever.—322. κέρδεα, sc. the arts or tricks of horsemanship.—ἐλαύνων concessive: *although driving*.—323. *Nor does it escape him* (i. e. he is always thinking) *in what manner he may guide them with leathern reins*.—325. *And watches the man who is before him*, i. e. watches his opportunity to pass him.

326. The σῆμα is the ξύλον of the next line, viz. *the dry trunk of an oak or pine-tree which stands about a fathom above the ground*. —328, 329. These two lines give two reasons why this *trunk* (or *stock*) is still standing: 1. The material is such that it does not rot from exposure to the weather. 2. It is supported by two stones, one on either side. —329. τοῦ, sc. ξύλου. —ἐρηρέδαται = ἐρηρυσμένοι εἰσι: *are set as firm supports*. —330. ἐν ξυνοχῇσιν ὁδοῦ, *at the junction of the track*, i. e. where the up and down courses meet in turning the goal. —331. σῆμα here signifies a *monument*, as at ii. 814, vii. 86.—332. νύσσα and τέρματα are only different names for the same thing: the *goal*, or *turning-post* about which they turned in the chariot race. A somewhat obscure description this, it must be confessed, of a rather rude

and primitive race-course, not unlike, however, to one that might be extemporized in modern camp-life.

334. *Do you therefore drive very near, so as to almost touch the goal.*—336. τοῖν, sc. the horses. They drove up on the right of the goal and returned on the left—hence the charge to *lean slightly* (ῆκα) towards the *left* of the *steeds* and *urge on the horse upon the right with the goad and the voice.*—339. *So that the hub of your well-made wheel shall seem, perchance, to graze the surface of the goal.* These lines (335–340) are quoted in Plato's *Ion*, 537 A, and in part in Xenophon's *Sympos.* iv. 6.—343. φρονέων. See note at 305: *thoughtful be on your guard.*—344. παρεξέλασθη, *pass your competitor.*—346. Ἀρείονα: The horse of incomparable speed, offspring of Poseidon and (Demeter) Erinnys and gift of Hercules, to which Adrastus owed his escape when the rest of "the Seven" perished in the storming of Thebes. Apollod. iii. 6. 8.—348. The horses of Laomedon are doubtless the same breed as the horses of Tros (the grandfather of Laomedon) (see at 291), which Zeus gave him as a compensation for his son Ganymedes (v. 265, 640).

349. ἀψ . . . ἔζετ', *sat down again in his place.*—350. πείρατ', *the issues or chief points of everything.* So τέλος, ix. 56, xvi. 83, and sometimes *finis* in Latin.—351 resumes the list of competitors interrupted by the long speech of Nestor to his son, 304. Meriones, the charioteer of Idomeneus, was the fifth.—352. ἐν . . . ἐβάλοντο, sc. into a helmet or something of the kind. Cf. iii. 316, vii. 175 seqq.—357. ὅχ' ἄριστος ἐών: The best man drew the last and the poorest place, that is, the outermost, farthest to the right and so farthest from the goal: not a few commentators interpret μεταστοιχί as meaning *behind one another in a row*, on which supposition ὕστατος would mean *hindermost*, i. e. behind all the others.—358. The τέρματ' must, of course, be that described by Nestor, 333, but it seems not to have been distinctly marked or publicly announced by Achilles till just as the racers were ready to start.—359. παρὰ, *near the goal.*—360. Cf. ix. 432 seqq., and note at xvi. 196.—361. *To observe (be mindful of) the race and report the truth.*

Vv. 362-447. The Chariot-race Begins. Eumelus is Foremost at First, but Diomed, by the Special Favor of Athene, got Ahead of him. Antilochus also, by Questionable Means, Comes out in Advance of Menelaus.

363. ἱμᾶσιν is the *reins*. Cf. Verg. Aen. v. 146: aurigae undantia lora | concussere iugis.—364. ὤκα denotes time=*soon*; ταχέως (l. 365), motion=*swiftly*: the latter occurs only here in Homer, the adj. being often used in its stead, cf. 287.—365. νόσφι νεῶν is *away from the ships*, sc. inland and towards the plain and the city.—368. Observe the contrast between this dactylic line and the spondees in 363.—371. The reliance of the riders on the voice is emphasized by repetition, cf. 363.

373. πύματον δρόμον is not the last round (for they drove but once round the goal), but the *last part of the course*, as explained by ἀψ' ἐφ' ἁλός, though many commentators take it in the other sense.—374. ἀρετή, *skill*.—375. *And the speed of the horses was intensified*.—376. Φηρητιάδαο, Eumelus, son of Admetus and grandson of Pheres, 289. Cf. ii. 763.—ἐκφέρον, *shot forth*, i. e. *took the lead*, intrans., as also in the next line.—377. ἄρσενες in contradistinction from the *mares* of Eumelus (αἱ . . . ἵπποι).—378. Τρώϊοι. Cf. 291.—379. ἐίκτην, they seemed like, i. e. *they seemed as if they were going to mount*.—382. *And now he would either have passed him or made it a drawn race*. Compare Vergil's transeat elapsus prior, ambiguumve relinquat, Aen. v. 326.—ἀμφήριστον, lit. doubtful, occurs only here.—386. τὰς μέν, *those mares, on the one hand*, contrasted with οἱ δέ οἱ, *while his horses, on the other hand*.—387. ἐβλάβησαν, *were impeded*, xvi. 331.—388. *Nor, as might have been expected, was Athene unaware that Apollo had overreached the son of Tydeus*.—393. ἀμφὶς ὁδοῦ, *on both sides of the way*; the yoke being broken they pulled apart, one to the one side and the other to the other.—ῥυμὸς . . . ἐλύσθη, *and the pole dropped to the ground*.—395. περιδρύφθη and θρυλίχθη (l. 396) are ἅπαξ εἰρ. For rendering, see Lex.—396. τὼ δέ οἱ ὄσσε . . . φωνή=xvii. 695, where see note.—398. παρατρέψας, *after turning aside his horses*, sc. to pass Eumelus, *guided them on, thus leaping far ahead of the others*.—401, repetition of 293. τῷ here refers to Diomed.

402. So Hector addresses his horses, viii. 184 seqq., and Achilles, xix. 400.—403. *Do you also go in for a prize*.—τιταίνεται: Cf. xxii. 23.—404. Imitated by Verg. Aen. v. 194.—406. αὐτῷ is emphatic here as in 400: the hero *himself* as well as his steeds.—

408. καρπαλίμως limits κιχάνετε. — 413. ἀποκηδήσαντε = *through negligence*. — 414 = viii. 191. — For ἐφομαρτεύτον, see Lex. — 416. πα-
ραδύμεναι, *to slip past him*.

417. ἄνακτος, *their master*. — 419. *Ran on with greater speed for a little while, and soon after, etc.* — 420. ῥωχμός, *a rent or gully*. — χειμέριον, *of the winter (the rainy season)*. — 421. ὁδοῖο, *a part of the way*, part. gen. Here again we see that there was no prepared race-course, but the ground was in its natural roughness, cf. 331. — βάθυνε, *made a deep hollow*. — 422. ἄματροχιάς, *the clash of chariot wheels*. ἅπαξ εἰρ. — 423 = 398. Antilochus does here as Diomed did there. — 424. *And, turning aside a little, drove on*. The part. and the verb here both seem to be intrans., though an object can be supplied for both.

426. ἱππάζει, ἅπαξ εἰρ.: *you are driving rashly*. — 427. παρελάσσεις: Cf. 344. — 428. κύρσας, *colliding*. Cf. συγκύρσειαν, 435.

430. ὥς . . . εἰκώς: A union of two constructions, sc. ὥς οὐκ αἶων and οὐκ αἶοντι εἰκώς. — 431. δίσκου οὔρα, one word at 523, δίσκουρα: *a discus-throw*, as we say a stone's throw. — κατωμαδίοιο: See meaning and cut in Autenrieth's Lex. — 432. πειρώμενος: Cf. xvi. 590. — 433. *And the mares of the son of Atreus fell back*. — 434. μεθέηκεν ἐλαύνειν, *relaxed his driving*.

439, repeated mutatis mutandis from iii. 365. — 400. ἔρρ', *go on to your ruin*. — 441. ἄτερ ὅρκου, i. e. without taking an oath that the collision was unintentional. Cf. 585.

443. μοι, *for my sake*. — 444. φθήσονται . . . καμόντα ἤ, *will be weary sooner than yours*. — 445. Cf. 309. — 447. μᾶλλον ἐπεδραμέτην: Cf. at 418.

Vv. 448-498. Idomeneus Sees that Eumelus has been Left Behind by Diomed; Ajax, Son of Oileus, Stoutly Disputes it. Achilles Puts an End to the Dispute by Advising them to Await the Arrival of the Competitors.

448. ἐν ἀγῶνι: Cf. at 258. — 450. Idomeneus was especially interested in the race because Meriones, his servant and charioteer, was one of the competitors, 351, cf. 528. — ἐφράσαθ', *distinguished*. — 451. *For he was sitting outside of the circle of spectators the highest on a lookout, and hearing the voice of that shouter, though he was far away, knew it*, i. e. he recognized the voice of Diomed. — 453. προὔχοντα, *holding the first place*. — 454. τὸ μὲν ἄλλο τόσον: Cf. at xviii. 378, xxii. 322: *which was chestnut-colored in every other part* (lit. so far), *only in his forehead, etc.*

459. ἄλλοι, *other*, sc. than when they rounded the goal, as explained at 462. So ἄλλος, 460.—460. αἱ δέ, *but those mares*, sc. of Eumelus. Cf. 392.—που αὐτοῦ, *somewhere there*.—461. ἔβλαβεν: Cf. at 387.—κεῖσέ γε, *yonder at least*.—462. βαλούσας may be rendered *shooting* or *dashing*.—465, 466. These lines are interrogative in the best editions: *Verily did the reins slip from his hands . . . and so he did not succeed in turning the goal?*—467. ἐκπεσέειν, *was thrown out*.—468. ἐξηρώσαν, *swerved out of the course*. ἀπαξ εἶρ., as also περίτροχον and ἀγάζομαι above.—μένος, *madness*.—469. ἀνασταδόν = ἀναστάντες.

473. ταχύς, *the swift*, in distinction from Ajax the Great.—474. πάρος, *before the final issue, prematurely*.—αἱ: Cf. 460.—ἄνευθεν, *far away*. Cf. 452.—475. πολέος πεδίοιο, *gen. of place: over the wide plain*.—476. Idomeneus was one of the older heroes; hence this rude taunt of Ajax. Ajax the Swift owed his death by drowning in the sea to his proud and impious words in defiance of the gods (Od. iv. 499)—quite in keeping with his want of reverence for age.—480. αὐταί, *the very same*.—481. And Eumelus *himself* is mounted, holding the reins.—εὔληρα, *found only here*, is perhaps from the same root as the Latin lora.

483. κακοφραδές is ἀπαξ εἶρ.—ἄλλα πάντα, *in all other respects*, sc. except quarrelling and evil-thinking.—485. τρίποδος, *gen. of price*.—περιδόμεθον, *let us stake upon it either a tripod or a kettle*. Observe the dual form.—486. ἵστορα: Cf. xviii. 501.—487. ἀποτίνων, *to your sorrow, lit. by paying the penalty*.—494. *For you are indignant also at another man*.

Vv. 499-611. Diomed Obtains the First Prize. Antilochus, after Acknowledging his Offence, Receives the Second through the Generosity of Menelaus, who Contents himself with the Third. Meriones Wins the Fourth, and Eumelus is Compensated for his Misfortune by an Extra, as a Free Gift from Achilles.

499. διώκων: See at 424.—500. κατωμαδόν: Cf. 431. Crusius, with some others, understand it of the whip coming *down upon the shoulders of the horses*. But see Lex.—501. ἀειρέσθην, *lifted their feet* (lit. themselves, mid. v.) *high*, sc. running on the gallop.—502. ῥαθάμιγγες, *here particles of dust*: xi. 536, xx. 501 *drops of blood*, but in all they were thrown from the horses' hoofs.—504. ἐπέτρεχον, *ran close upon*.—οὐδὲ πολλή, κ. τ. λ., *nor was any considerable track made by the tire of the chariot wheels*. Hyperbole like that of Vergil describing the swiftness of Camilla, Aen.

vii. 809.—507. ἀνεκήκλειεν, *gushed forth*, here and xiii. 705 of sweat: vii. 262 of blood.—508. λόφων, *the necks*.—510. *The leaning of the whip against the yoke* seems intended to put the climax on the exultation expressed in the previous line.

517. Menelaus was not farther behind Antilochus than the chariot is behind the horse that draws it is the simple meaning of this simile, but the poet, as usual, draws it out in picturesque detail.—519. τοῦ μέν refers to the horse and limits τρίχες, over against which is ὁ δέ, referring to τροχός, the wheel: *the ends of his tail touch the tire, while it (the wheel) runs very near, with not much space between it and the horse as he runs over the wide plain*.—523. δίσκουρα: Cf. at 431.—527. Cf. at 382.—529. λείπετ', *was behind*.—532. υἱὸς Ἀδμήτοιο, sc. Eumelus, 288, cf. 391.

538. δεύτερα, used substantially in apposition to ἀέθλιον and in explanation of it, as τὰ πρῶτα here and λοισθήϊα, 751. Faësi-Franke.—542. δίκη, *with justice* = δικαίως, or perhaps *by way of pleading his cause* = δικανικῶς, Pratt and Leaf.—545. *With this thought that his (Eumelus') chariot and swift horses were injured and himself (was injured), although he was a good horseman*.—546. This lesson of piety towards the gods is prominent throughout the games, cf. 770, 872. The fear of God is the beginning of wisdom in the Bible of the old Greeks as well as in that of Christians.—547. τό, *in that case*. τῷ is more common in this sense and has been suggested as an amendment here.—551. τῶν, *of these*, part. gen.—553. τήν, *this mare*, the second prize, 265.—περὶ . . . πειρηθήτω, *try for her*, sc. in a hand-to-hand fight.—556. χαίρων, *pleased with the spirit of Antilochus*.

559. ἐπιδόουναι, *to give as an extra and free gift*. So in De Corona of the free gifts of Demosthenes from his private property in distinction from the public moneys.—560. For the slaying and despoiling of Asteropaeus by Achilles, see xxi. 140 seqq.—561. χεῦμα, *a casting*. ἀπαξ εἰρ. Render freely: *which is compassed about with a casting of shining tin*.—565. Bracketed because wanting in good MSS.

567. The herald commanded silence in the agora, and conferred on the speaker the right to speak and be heard by placing the sceptre in his hand. See ii. 279, iii. 218, Od. ii. 37: σκῆπτρον δέ οἱ ἔμβαλε χειρὶ κήρυξ. The wronged Menelaus makes a more solemn appeal to the leaders and chiefs than other speakers; hence he is more formally introduced.

571. *You have dishonored my skill*. For ἀρετή, cf. 276, 374.—

572. *τοί, you know.* — 574. *ἐς μέσον, impartially*, Fr. *juste milieu*, as opposed to *ἐπ' ἀρωγῇ, in partisanship*. Cf. xviii. 502: *ἀμφὶς ἀρωγοί.* — 576. *Menelaus has falsely overreached Antilochus, and so led away the horse as his prize, because, although his horses are far inferior, he is himself superior in merit and might.* Menelaus is too just and generous to take any advantage of his rank and standing. — 580. *ἰβεία*, supply *δίκη* from *δικάσω*. His proposition is so *just and irreproachable* that he calls it a *sentence*. — 584. With his hand upon the horses, as we upon the Bible and heathen nations upon something sacred, he is required to swear by Poseidon, the god of horsemanship, that the wrong done to Menelaus was not intentional.

588. *And you are older and better.* Instead of taking the oath required of him, Antilochus confesses his fault and asks to be forgiven on the score of his youth. — 591. *ἐπιτλήτω*: Compare the English word *forbear*. — 592. *οἴκοθεν, from my own house.* — 593. *ἄφαρ . . . αὐτίκα, forthwith on the spot.* — 594. *βουλοίμην ἤ, I would rather . . . than* (cf. i. 117) *forever to fall out of your favor and be a sinner in the sight of the gods.*

597. *And his spirit was refreshed, as the dew comes upon the growing corn (and refreshes it) when the fields bristle.* The last clause is not a specific feature of the figure, but only the general coloring of the field. *γίγνεται* is easiest supplied as the predicate of *έέρση*, and suits best with *περί*. But Heyne and some others supply *ἰάνθη*, and render it *melted*. — 600. Next to Patroclus, Menelaus is most frequently apostrophized in the *Iliad*.

602. *νῦν μὲν* opposed to *δεύτερον αὖτ'*, 605. — *αὐτός, of my own accord.* — 603. *χωόμενος* is a supplementary part. after a verb of ceasing: *I will cease from my anger.* — 604. *πάρος* is opposed to *νῦν αὖτε*. — *νεοίη, youthful rashness.* *ἅπαξ εἰρ.* — 607. *But you have persuaded me, for you have suffered much, etc.* — 608. *ἄδελφεός*, Thrasymedes, cf. xvi. 317, 321. "Menelaus is always oppressed by a sense of his obligation to the warriors who have suffered so much on his account." Pratt and Leaf. Cf. iii. 99. The generosity of Menelaus is conspicuous in this incident.

Vv. 612-650. The Fifth Prize, Left Unappropriated by the Failure of Eumelus, Achilles Gives to Nestor as a Memorial of Patroclus.

613. Menelaus yielded the second prize to Antilochus, and contented himself with the third, cf. 267. Meriones took the

fourth, as he came in in that order (ὥς ἔλασεν, 615), and the fifth was left over, because Eumelus did not finish the course.

618. Τῇ νῦν, *take this now*. τῇ is a contracted imperative for τάε (like ζῇ for ζάε) from root *ta*, "to stretch out," which in the secondary form, *tan*, appears in the sense of "taking, holding" in *ten-eo*. Pratt and Leaf.

619. Achilles cannot forget his lost friend in the excitement of the games.—621. αὐτως, *thus*, sc. without entering the lists.—623. κατά, *adv. down*.

626 = i. 286, where it is addressed to Nestor, and ix. 59, where a part of it is put into the mouth of Nestor himself.—628. *Spring nimbly from my two shoulders*.—629. Nestor cannot refrain from telling a story of the olden time in which himself figures largely, and he introduces it with the same wish that he were young again, as in vii. 157, xi. 670.—630. Ἐπειοί, the ancient inhabitants of Elis. A conflict of the Epeans with the Pylians is the subject also of the long story which Nestor tells, xi. 670 seqq., and Buprasium figures largely in that story, xi. 756; see also ii. 615. Buprasium was a city of Elis, which Augeas, king of Elis, was said to have given Amarynkeus for helping him against Hercules. Etymologically Βουπράσιον = Ox-ford.—631. βασιλῆος limits παῖδες (not ἄεθλα, as Pratt and Leaf). Diore, one of the sons of Amarynkeus, is named as a leader of the Epeans, ii. 622, and is slain, iv. 517. The ἄεθλα were, of course, funeral games in honor of Amarynkeus.—633. The Pylians and Aetolians were neighbors to the Epeans, and were present at these games in honor of the Epean king.—αὐτῶν is prefixed to Πυλίων because the speaker was a Pylian.—634. Κλυτομήδεα mentioned here only.—635. Πλευρώνιον, of *Pleuron* in Aetolia, ii. 638, 639.—ὅς μοι ἀνέστη, *who stood up against me*, i. e. as my antagonist. So again 677.—636. Ἴφικλον: Cf. ii. 705, xiii. 698.—637. ὑπείρεβαλον, *shot over*, i. e. farther than.—Φυλῆα, an Epean leader, ii. 628, xiii. 698.—Πολύδωρον, only here as the name of a Greek.

638. Ακτορίωνε, *the two sons of Actor*, sc. Kteatus and Eurytus of the Epeans. Cf. ii. 621; called also Μολίωνε, i. e. the two sons of Molione, their mother, xi. 750.—639. πλήθει, *by their number*, i. e. because they were two, and, being twins, acted in unison as much as if they were one, as explained below, 641, 642.—πρόσθε βαλόντες, like Engl., *shooting ahead*.—ἀγασσάμενοι, Schol. φθονήσαντες: *envying me the victory*.—640. *For which reason, indeed, the greatest prizes remained with them*, παρ' αὐτόφι = παρ' αὐτοῖς.—

641. The connection and the emphatic repetition seem to require that we take ἔμπεδον in the sense of constantly: *the one held the reins constantly, constantly he held the reins* without meddling with the whip. For the emphatic repetition, compare xx, 372, xxii. 128.

643. ἔον = ἦν: *thus I was once*.—645. πείθεσθαι, obey, i. e. *yield to*.—648. οὐδέ σε λήθω = *and you do not forget the honor with which it befits me to be honored*.—649. ἦστέ, a peculiar species of attraction.—650. τῶνδ', *for these things*, sc. the present and the honor.

Vv. 651-699. The Boxing-match, in which Epeus and Euryalus Enter the Lists, and the latter is Borne Senseless from the Ring.

652. αἶνον, *praise*, cf. 795.—653. ἀλεγεινῆς, usually painful, here perhaps *hard*, as ἀλγίστη, 655, means *hardest*.—656. τίθει: Observe the imperf. following the aor. θῆκεν in 653. The imperf. is relative: *and then he proceeded to propose*. So 624 et passim.—660. *To lift high their hands and strike in boxing*, cf. 686. Apollo is here recognized as the patron of boxing, as Poseidon of horsemanship, 277.—661. γνῶσι, κ. τ. λ. = *with the recognition* (as victor) *of all the Greeks*, parataxis.

665. Epeus appears as the builder of the wooden horse, by means of which Troy was captured, Od. viii. 493, and as a famous boxer in Quintus Smyrnaeus, iv. 324.—666. ἔψατο, suiting the action to the boastful speech which follows. Compare Verg. Aen. v. 382.—670. μάχης, gen. of respect: *I am inferior in battle*. The whole seems almost like a burlesque on the boxer.

680. ἐς τάφον limits ἦλθε: *who once, when Oedipus had fallen, came to Thebes to his funeral*. Homer and Hesiod make Oedipus to have died and been buried at Thebes, but the tragic authors bring him to Athens and bury him at Colonus. Autenrieth connects ἐς τάφον with δεδουπότος: “when Oedipus had sunk into his grave;” but τάφος does not bear this meaning in Homer (see L. and S.), nor does δουπέω take such a construction.—ἐνίκα, sc. in the funeral games. So Diomed’s father, Tydeus, came to Thebes and beat the Cadmeians in every contest (iv. 389, v. 807).—Καδμείωνας, sons of Cadmus, i. e. *the Thebans*.

681. Diomed was a kinsman of Euryalus; hence the encouragement and assistance which he renders him.—ἀμφεπονεῖτο, lit. was busied about him, *attended him* as his second, as explained in the following lines.—683. ἰῶμα, the *girdle* about the loins; otherwise the boxers were naked. Cf. Od. xviii. 67.—παρακάβ-

βαλεν, *laid down before him*.—687. ἔμιχθεν: Compare Verg. Aen. v. 429: *immiscentque manus manibus*. The repeated σύν adds spirit to the description.—688. χρόμαδος, ἄπαξ εἰρ. Onomatopoeitic = *a crashing sound*. So Verg. Aen. v. 436: *duro crepitant sub vulnere malae*.—691. ὑπήριπε: The compound is found only here.

692. *As when a fish springs up from the surface of the water ruffled by the north wind*. So Ζεφύροιο φρίξ, vii. 63. The point of the comparison lies in the sudden spring produced by the shock and the immediate falling back of the fish into the water, as described in 693.—697. κάρη, κ. τ. λ.: *letting his head fall on either side*. This passage (695–697) is translated almost word for word by Verg. Aen. v. 468 seqq.—698. ἄλλοφρονέοντα, *senseless*.—699. αὐτοί, *of their own accord*: *he was thinking of other things*. Is there here also a spice of irony? Cf. at 691.

Vv. 700–730. The Third Contest is in Wrestling, between Ajax, Son of Telamon, and Odysseus. Achilles Pronounces them Both Victors and Awards them Equal Prizes.

701. δεικνύμενος, *pointing them out*, sc. the prizes.—παλαισμοσύνης, *for wrestling*.—ἀλεγεινῆς: Cf. 653.—703. Which (lit. and this) the Grecians valued among themselves at twelve beeves. Cattle are the primitive standard of value, cf. vi. 236. Compare. Lat. pecunia.—For τίον, in the sense of value, cf. ix. 378.—704. Compare note at xxii. 164, where “a tripod or a female slave” is specified as a customary prize in funeral games. Skilled female slaves must have been a drug in the Greek camp, as Eurycleia cost Laertes twenty oxen. Od. i. 431. Pratt and Leaf.—705. Render: *who was skilled*, etc., parataxis.

709. κέρδεα in this connection refers especially to the arts and tricks of wrestlers.—710 = 685 nearly.—711. ἀγκάς, adv., *in the arms*. See Lex.—ἀλλήλων, gen. after λαβέτην.—712. ἀμείβοντες, ἄπαξ εἰρ., *rafters*, lit. interchangers, so called because they meet and cross each other; so these wrestlers met and interlocked and pressed upon each other. The verb is to be supplied from ἀλλήλων λαβέτην.—713 = xvi. 213, where also ἦραρε is used as here of the construction of a house by the builder.—714. τετρίγει, Lat. stridunt, Engl. strident. The lexicons and commentaries agree in rendering this word *cracked*, or *creaked*, and with due allowance for hyperbole this is admissible. Döderlein, however (Gloss. § 681), understands it of “the sound which a smooth and

anointed body makes in *slipping* out of a hand that holds it fast," which neither the German nor the English has a word to express. This suits the prep. *ἀπό* and accords with the prevailing usage of *τρίζω*, which usually expresses the *shrill* cry of birds and bats, the squeaking of ghosts (cf. 101 above), etc. This meaning might be imperfectly expressed thus: *and so backs slipped with shrill sound from strong hands stoutly drawn*. — 717. *ἀνέδραμον*, *started up*. Compare *σμῶδιξ ἐξυπανέστη*, ii. 267. — 718. *ἰέσθην*, *strove*, or *longed*, lit. sent themselves. — 719. *σφῆλαι*, *to throw* in the wrestler's sense, lit. cause him to fall. — 721. *ἀνιάζον*, *wearying the patience*. — 724. *τὰ . . . πάντα* = *the final result*.

725. *οὐ λήθετ'*, *was not unaware*. — 726. *He struck him in the hollow of his knee behind, as good luck would have it*. — 727. *ἔβαλ'*, al. *ἔπεσ'*, with essentially the same meaning, only with change of subject. — *ἐπὶ στήθεσιν* more naturally means *upon the breast* of Ajax, which would make it a full and fair throw of Ajax by Odysseus, in which case it is difficult to see how Achilles could declare them both victors and award them equal prizes. Others take *ἐπὶ στήθεσιν* to mean *upon his own chest*, i. e. Odysseus threw Ajax upon his back, but in doing so he fell upon his breast (face), thus leaving it more nearly a drawn contest. See Paley ad loc. — 730. Owing to the enormous size and weight of Ajax, Odysseus was not able to *hoist* him entirely from the ground, but he contrived to *bend in the knee* of Ajax, and both fell upon their sides.

735. *No longer press hard upon one another* (*lean upon one another*, like the rafters in the roof of a house, 712). — 736. Neither had gained a decisive victory — neither had thrown the other twice out of three times — according to one explanation of 727, neither had thrown the other even once fairly and fully; and so Achilles shows his respect for both and his knightly courtesy and generosity by giving them *equal prizes*, that is, doubtless by giving each of them a tripod worth twelve oxen, instead of giving one of them a slave worth four. — 739. *δύσαντο χιτῶνας*, thus implying what is not stated at the beginning and need not be, because it was a matter of course, viz. that they took off their tunics before they girded themselves for wrestling, 710.

Vv. 740-797. Ajax the Swift, Odysseus, and Antilochus Enter the Foot-race, which is the Fourth Contest, and Odysseus Wins the Prize through the Special Favor of Athene.

741. τετυγμένον, *skilfully wrought*. So ποιητοῖο, 718. — ἐξ . . . μέτρα: Cf. χίλια μέτρα, vii. 471. The Homeric metre (here liquid measure) must have been of definite size, but to us unknown.—742, i. e. it was by far the most beautiful in all the world, and of this no other proof was necessary than that it was made by Sidonian artists. The compliment here paid to Sidonian artists and Phoenician sailors and merchants is quite remarkable. See also vi. 289 seqq., Od. iv. 617, 618, xv. 417 seqq.—743. Σιδόνες, elsewhere always Σιδόνιοι. It is worthy of notice that the name of Sidon and the Sidonians occurs in Homer, but never that of Tyre or the Tyrians, in which usage the books of Moses accord with the Iliad and Odyssey.—745. στήσαν, *landed*. Some render it *weighed*.—Θόαντι, called the divine Thoas, of Lemnos, xiv. 230. We may suppose that the Phoenicians gave this wonderful bowl to Thoas to secure special favors to their navigation and commerce.

746. υἱός . . . Λυκάονος, *for Lycaon, son of Priam*. — ὦνον: See note at xxi. 41. — 747. Εὖνῃος, son of Jason (cf. vii. 468), had inherited it from his father, who had received it from his father-in-law, Thoas. Crusius.—749. ὅστις refers to or involves a dat. after θῆκεν ἀέθλιον = *for him whoever he might be that should prove to be*, etc.—750. πίονα δημῷ, *rich in fat = exceedingly fat*. Compare xxii. 501: πίονα δημόν, and observe the accent by which it is distinguished from δῆμος (people).—751. ἡμιτάλαντον: Here again the relatively small value of the Homeric talent is seen. Cf. at 269.—λοισθήν: Cf. λοῖσθος, 536.

752, 753 = 706, 707.—753. Another speech of a single line put into the mouth of Achilles. Cf. at xx. 429.—754 = 488.—755. ἄν = ἀνέστη: *and up rose*.—756. αὖτε, in this also as in other accomplishments. Paley, Faësi-Franke, and Koch say *he too* excelled in swiftness among the young men, as Ajax the Swift and Odysseus among the older men.—757 = 358. Rejected here by Aristarchus and bracketed in most of the editions.—758. νύσσης is here the *starting-point*; it is the goal at 332.—τέτατο δρόμος = τάθη δρόμος, 375. The meaning is: *their speed was exerted strenuously from the starting-point, but soon after the son of Oileus took the lead*. Cf. at 375 above.—759. *But the godlike Odysseus was*

rustling on after him very near — “as near as is the weaver’s rod (κανών) to a fair-girdled woman’s breast when she pulls it deftly with her hand as she draws the spool (πηνίον, thread of the woof) along the warp (μίτον) and holds the rod very near her breast. The distance meant is, of course, very small.” Pratt and Leaf. Compare the simile by which the nearness of Menelaus to Antilochus is illustrated in the horse-race (517 seqq.), which, like this, is drawn out into minute particulars that have no special pertinence to the case in hand.—764. *He was continually planting his feet in the tracks of Ajax before the dust had time to settle in them.* —765. *And so down upon his head the godlike Odysseus was pouring his breath in a continual stream as he ever nimbly ran.* Compare Verg. Aen. v. 324, whose games are throughout an imitation, sometimes almost a translation of these.—768. See at 373.—771, 772 = v. 121, 122.

774. βλάψεν is the favorite word to express an injurious interference of some god. Cf. 782.—775. ὄνθος = fimus.—776. ἐπί, *in honor of*.—777. The Scholiast suggests that this ludicrous fall is the just punishment of Ajax’s rash and irreverent speech, 473 seqq. It is still more manifestly represented as the reward of Odysseus’ piety and answer to his prayer.—778. αὐτ’, *autem*, as frequently. Paley.—779. *Even as he came in first.* For this use of φθάμενος, see Lex.

782. τὸ πάρος περ with the verb in the pres. includes the past and the present = *as aforesaid so also now*. By θεά Ajax of course intends Athene (cf. 774), the well-known patroness of Odysseus, in the Iliad and the Odyssey. Cf. x. 245, 278: ἦτε μοι αἰεὶ ἐν πάντεσσι πόνοισι παρίστασαι.—785. ἔκφερ’ here = *bore away out of the arena*.—786 seqq. The policy of Antilochus is as conspicuous here as his good-humor. It is not his own inferiority, but the favor of the gods for older men that prevented his bearing off the highest prize. This accords well with the tact he shows in and after the chariot race.—790. οὗτος, Odysseus.—791. ὠμότερον, ἀπαξ εἰρ., denotes a vigorous old age, like the cruda viridisque senectus of Verg. Aen. vi. 304.—ἀργαλέον δέ, κ. τ. λ.: *and it is hard for the Achaeans to rival him in swiftness, except for Achilles*. Here again is tact, mingled with good-humor, which well deserved the reward it received from the knightly and praise-loving Achilles.—795. αἶνος: Cf. 652.—796. By adding a half-talent he doubled the prize.

Vv. 798-825. In the Fifth Contest, which is with Weapons of War, Ajax the Son of Telamon and Diomed Enter, and Diomed is Declared Victor.

798. The suggestion of Pratt and Leaf that the following eighty-five lines (798-883) are a later interpolation is not unnatural, perhaps not improbable. They abound in singularities and incongruities, and are made up, more than usual, of misapplied repetitions from other places. "The following contests—the *ὀπλομαχία*, the *σόλος*, and archery—seem to have no place in the Homeric gymnasium, and are not hinted at by Achilles in 621-623," etc.—*κατὰ μὲν . . . θῆκ' . . . κατὰ δέ*, laid down, in the first place . . . and, in the second place, laid down.—800. *ἄ . . . ἀπηύρα*, xvi. 663 seqq.—801 = 657 = 706 = 752.—802 = 659.—804. *προπάροιθεν ὀμίλου*, in the presence of the crowd.—805. *φθῆσιν* to be expressed by an adv., first, like *φθάμενος*, 769. Cf. xvi. 314, 322.—806. *And touch the parts within through the armor and the dark blood*.—*διὰ τ' ἔντεα καὶ μέλαν αἷμα* is a snatch from the description in x. 298 and 469 of the progress of Diomed and Odysseus "through the arms and the dark blood" of the Trojan battlefield, which must be taken in an entirely different sense here, and seems quite inappropriate. *ἐνδίνων* also usually means entrails, but it is quite incredible that that should be the meaning here: the intention manifestly is that the first prize should be given to him who should first reach the flesh and draw blood.

808. *Θρηϊκίον*: A "Thracian sword" is mentioned also in xiii. 577, as if that were a high recommendation, like our "Damascus blade." For the slaying and disarming of Asteropaeus, see xxi. 161 seqq.—809. "How the armor of Sarpedon could be a possession in common it is hard to see." Pratt and Leaf. "In 823 it is merely said that they should receive equal prizes." La Roche.—810. Homer's heroes are elsewhere distinguished by special honors at the table, cf. iv. 259, vii. 321. Still the line, in this connection, is so peculiar that it has been rejected by many editors from the earliest times. So also 806.

811 = 708.—812 = 290. So 813 = iii. 340; 814 = vi. 120; 815 = iii. 342; 816 = iii. 15, vi. 121. "816 and 817 are a feeble imitation of a battle-scene." Pratt and Leaf.—817. *ἐπήϊξαν* and *ὠρμήθησαν* are too nearly alike in meaning to be distinguished by *τῖς μὲν . . . τῖς δέ*. Faësi-Franke, however, finds the distinction in *σχεδόν*.—821. *αἰὲν . . . κῦρε*, was ever aiming at his neck, an un-

usual sense of κῦρε. — 823. ἐκέλευσαν: *They demanded*, we must suppose by their shouts and outcries, *that they should cease from the contest and receive equal prizes*. This would strictly require that the sword of Asteropaeus and the armor of Sarpedon should all in some way be equally divided between them. We must either suppose that Achilles did not abide strictly by the voice of the spectators, or that, as Paley seems to understand it, he gives Diomed, not the sword of Asteropaeus, but another “sword with sheath and belt” as a gratuity. — 824, 825, rejected by some ancient authorities on the ground that there was no just cause for giving the sword to Diomed, is justified by Eustathius on the ground that 822 affords presumptive evidence that he would have been victorious.

V. 826-849. Sixth Contest. Throwing of the σόλος. Polypoetes the Victor.

826. σόλον, *a mass of iron*, which the competitors were to try which of them could throw the farthest — different from the δίσκος, which was a flat stone quoit. Cf. Od. viii. 190. — αὐτοχόωνον, *self-fused*, i. e. rude and rough as it came unwrought from the χόανος (cf. xviii. 470), or possibly, as Döderlein followed by Autenrieth suggests, meteoric iron in its *native* state. — 827. Ἡετίωνος, the father of Andromache, vi. 414 seqq. — 828. τόν, sc. Eetion. — 829. τόν, sc. σόλον. — σὺν ἄλλοισι κτεάτεσσιν: Iron is mentioned with brass and gold among the treasures of the wealthy and the powerful in the heroic age, vi. 48. — 832. οἱ, *he*, sc. the winner of the σόλος — not very difficult to be understood from the connection. It is dat. after εἰσὶν understood: *if he has fat lands of very wide extent, he will keep using it for five entire years*, so large is the mass of iron. This interpretation makes the best sense, though it must be confessed that μάλα πολλὸν ἀπόπροθι more naturally means *very far away*, sc. from the city, which is suggested by εἶσ' ἐς πόλιν, 835. — 834, 835. *For his shepherd or his ploughman will not go to the city for want of iron at least, but it* (sc. the σόλος) *will supply him*.

836, 837. Polypoetes, son of Peirithous, and Leonteus, son of Coronus, were both leaders of the Lapithae, ii. 740-747; see also xii. 129, 130. — 840. γέλασαν: Compare the ludicrous action and speech of Epeus in the boxing-match, 665-675. — 843 rejected by the ancients as borrowed from Od. viii. 192, and because πάντων is unsuitable when only *two* have thrown before him. —

845. ἔρριψε, aor. in a simile to denote a momentary action, followed by a pres. (πέτεται), which expresses a continued action.—καλαύροπα, a word of doubtful etymology, found only here in Homer, meaning a shepherd's *crook* or *staff*, which he sometimes threw among the flocks and herds to stop or turn them in their course.—847. ἀγῶνος is determined by the context to mean the *arena* of this game.

Vv. 850–873. Seventh Contest: Archery. Meriones Victor over Teucer.

850. ἰόεντα, *violet-colored*. In ix. 366 πολιόν denotes the color of iron. Both ἰόεντα and τοξευτῆσι are ἅπαξ εἶρ.—851. ἡμιπέλεκκα, *axes with one edge*, whereas the πελέκεας had *two*, cf. Od. v. 235. These twenty axes are the σίδηρον of the previous line.—853. ἐκ . . . δῆσεν: We say *fastened* to it. See note at xxii. 397.—854. ποδός, *by the foot*, gen. of the *part*.—ῆς, gen. of aim or direction after τοξεύειν.—855. The abrupt transition from the indirect to the direct discourse is paralleled by iv. 303; but the commencement of a speech elsewhere than at the beginning of a verse is without a parallel in Homer.—855–857. The commentators all exclaim, not without reason, at such an arrangement in advance of the trial. Vergil, while he has imitated this passage, has managed better in this particular (Aen. v. 485 seqq.).—858. ἡσσων, *inferior*.—ὁ δ', δέ in apodosis, as frequently.

861 = iii. 316.—862. λάχεν absolute, as in 354. Of course the meaning is, drew the lot to *shoot first*.—αὐτίκα here implies *haste*: he should have taken time to offer a prayer and a vow to the god of archery.—863. ἠπείλησεν, *uttered a vow*. Only here and 872 in this sense; elsewhere to threaten or to boast.—ἄνακτι, sc. Apollo, as the connection requires and 865 shows.—864 = iv. 102, 120.—865. μέγηρε, *for Apollo grudged him that*, sc. hitting the bird.—866. τῇ, *by which*, referring to μήρινθον.—868. *There-upon he (the bird) darted towards the sky, and it, the string, hung down towards the ground*.—παρείθη only here.—870. ἐξείρυσσε χεῖρός, *and then Meriones hastily snatched the bow from the hand* (of Teucer); for, as the Venetian Scholiast says: ἐνὶ γὰρ ἡγωνίζοντο τόξῳ, ὥς ἐνὶ δίσκῳ. So the suitors all used the same bow, Od. xxi. 74.—871. *But the arrow now he, Meriones, had been holding all the while* (for this sense of πάλαι see examples in Autenrieth's Lex.) *as he, Teucer, was taking aim* (and shooting). Such is the rendering of this obscure line, which best suits the words and

the connection. Some, however, render: *but he, Meriones, still continued to hold the arrow a long while as he, Meriones, was directing it*, and they even change the reading to *ὡς ἰθύνοι* = to direct it, i. e. to take aim. But this rendering can hardly be reconciled with the haste expressed by *σπερχόμενος*, 870, and *αὐτίκα*, 872.—872. *ἤπειλυσεν*: Cf. 863.—873=864.—875. *τῇ . . . δινεύουσιν*, while *circling there*, sc. *ὑπὸ νεφέων*.—*ὑπὸ πτέρυγος . . . μέσσην*: The commentators are puzzled to understand how the bird could be hit *under the wing* and at the same time in the *middle of her body*; how she could be hit *under the wing*, which seems to imply a shot from one side, and at the same time the arrow fall *at the archer's feet*, which implies that the bird was directly over his head, etc., etc. And the incompatibility is manifest if *ὑπὸ πτέρυγος* is taken in the technical sense of our *under the wing*. But if we take that phrase in the more general sense, *beneath her wings* (just as *ποδός*, 877, is sing. where we should use the plural), the inconsistency disappears. And all the phenomena are explained if we suppose that the bird, when cut loose from the string, first flew to a point directly over the head of the archer, at which point she received the shot, and then, flying in a circle (*δινεύουσιν*), returned to the mast, where she alighted, and fell to the ground *far away from the shooter*.—878. *ἐφελξομένη*, *alighting upon*.—879. *She hung down her neck and her feathered wings drooped* (lit. sunk down together). Aristarchus read, instead of *λιάσθη*, *λιάσσε*, drooped her wings—an emendation which has met much approval from editors, without, however, being received into the text.

882, 883. In this contest the victory was not to the best archer (Teucer was the acknowledged prince of archers); just as in the chariot and the foot-race “the race was not to the swift,” but in answer to prayer the god gave the victory to his most devout worshipper.

Vv. 884–897. In the Eighth Contest, which is Throwing the Spear, Agamemnon is Acknowledged Victor without a Trial by the Ohivalry and Generosity of Achilles, while Meriones also Receives a Prize.

885. *λέβητ' ἄπυρον*: Cf. at 267.—*βοὸς ἄξιον*: Cf. 703, 705.—*ἀνθεμόεντα*, *decorated with flowers*. Cf. Od. iii. 440, xxiv. 275.—886. *ἤμονες* = *ἀκοντισταί*: found only here. So *ἡμασιν* below, 891. Cf. *ἦσω*, xvii. 515.—888=860.—890. *γάρ* implies a prohibition

or dissuasive from the actual trial of Agamemnon's strength and skill, expressed perhaps by some act of Achilles = No, do not make the trial, *for we know*, etc. — 891. *δυνάμει τε καὶ ἡμασιν*, *in strength and skill in throwing*. — 892. *τόδ' ἄεθλον*, sc. *λέβητ' ἄπυρον*, as appears from *ἀτὰρ δόρυ* in the antithesis. Faësi-Franke thinks this was the second prize, and so a poor compliment to the lord paramount. But this is not said nor necessarily implied in the order of mention, 884, 885, and indeed it is improbable, in view of the value which is expressly ascribed to the *λέβης*, 885, and the epithet *περικαλλές* prefixed to it in 897. — 894. *κέλομαι* = *I recommend it*.

896. Paley suggests that the *δόρυ χάλκεον* was the very spear which Agamemnon was to throw in the contest, but there can be little doubt that it was that which Achilles offered as a prize, 884. — *ὃγ' ἦρως*, sc. Agamemnon, who gave the *λέβης* to his herald, not as a present to Talthymbius, but that he might carry it to the tent of Agamemnon.

Some critics have criticised the Twenty-third Book of the Iliad as prolonging the poem after the death of Hector, and so beyond the natural limits of the theme. But the character of Achilles appears in a new light in the courtesy, chivalry, and generosity which he shows in these games, wherein he shines even more brightly than in his fierce vengeance and easy victory over Hector. And, to say nothing of the fascination of the games for the ancient Greeks, the poem could not end till the burial rites had been duly performed over the body of the hero's nearest and dearest friend. The reader who is interested in the subject will find these arguments presented with great beauty and power in the eighty-seventh number of the *Quarterly Review*. See also Gladstone's *Juventus Mundi*, p. 421.

ILIAD XXIV.

Ἕκτορος λύτρα. This title, *The Ransom of Hector*, truly represents the main theme of the book. The same objections have been made to this book as to that which precedes it, viz. that it prolongs the poem beyond its natural close, and the answer is the same, viz. that the poem could not close, according to Greek ideas, till the body of Hector, as well as that of Patroclus, was recovered and buried with due honor, and that the character of Achilles, the hero of the poem, is here exhibited in a new and interesting light in the touching scenes which attended the ransom of Hector by his aged and afflicted father as a suppliant at the feet of Achilles. The genuineness of the book has also been impugned by reference to the number of ἀπαξ εἰρημένα which it contains and the myths, particularly the Judgment of Paris and the Slaying of Niobe's Children, to which Homer makes no allusion in his other books. But readers of the previous books have already become too much accustomed to new words and new illustrations, in connection with new subjects and new scenes, to be disturbed by such arguments. See introductory remarks to Book xx.

Vv. 1-21. Achilles Passes the Night Subsequent to the Funeral-games in Restless and Sleepless Grief for his Friend, Patroclus. In the Morning he Drags the Body of Hector Thrice around the Mound of Patroclus, while Apollo Protects the Body from being Disfigured.

1. ἄγών: Cf. xxiii. 258.—4. As soon as Achilles is alone and unoccupied his grief returns.—6. ἀδροτήτα: Cf. xvi. 857; also xxii. 363.—7. The idea of μεμνημένος lingers with that of ποθέων (with which it is naturally associated), and here prevails over it; hence the resumptive μιμνησκόμενος in 9. For the primary and secondary sense of τολύπευσε, see Lex.—8. πείρων, *in passing through*. Cf. Lat. per. This verse occurs Od. viii. 183, and again xiii. 91.—12. *He wandered back and forth beside himself*. At οὐδέ μιν ἦώς there is an abrupt transition from the sleepless, restless

grief of Achilles the night after the funeral games to his conduct during a series of consecutive days, in each of which *the morning dawn would not escape his observation, stealing over the sea and the shores; but when he had harnessed his horses to the chariot he would bind Hector to be dragged behind the chariot-seat, and when he had drawn him thrice around the tomb of the dead Patroclus he would stop at his tent and leave him stretched out face downwards in the dust.* Of the five iterative verbs which occur in these six lines *διενέυεσκ'* can refer to the night after the games, but the other four are determined by *οὐδέ μιν ἤως* to refer to consecutive days. With these correspond also the series of imperfects and iteratives in the next nine lines (19–27), which describe the acts of the gods meanwhile, and which find their limit only in the interposition of Apollo on the twelfth day in 31.—14. *ἐπεὶ ξεύ-ξελεν*, in the protasis, denotes repeated acts corresponding to the reiterated acts described by the iteratives in the apodosis.—16. *τρίς ἐρύσας*: Cf. xxiii. 13, where Achilles and his Myrmidons drive their horses thrice around the dead body of Patroclus, mourning, and xxiii. 24, where it is said Achilles stretched Hector's body face downwards in the dust beside the *bier* of Patroclus, *meditating* unseemly deeds to that lifeless body: here he *performs* the unseemly deeds, and drags the body about the tomb of his friend *thrice daily until the twelfth day.* See 31.—19. *ἀεικέϊν*, *disfiguration*. Compare the similar service rendered by Apollo and Aphrodite, xxiii. 184–191.—21 = xxiii. 187, except the first word in the line.

Vv. 22–54. In Pity for Hector the Gods Urge Hermes to Steal away his Body, but Herê, Poseidon, and Athene Oppose. On the Twelfth Day Apollo Addresses the Assembled Gods in a Moving Appeal for the Rescue of the Body.

23. *ἐλεαίρεσκον . . . ὀτρύνεσκον*, *pitied him day after day . . . and day after day urged*, sc. while Achilles was thus dishonoring the body of Hector. So 25: *it was all the while* (imperf.) *pleasing to all the other gods, but never once to Herê*, etc. *οὐδέ* in antithesis to *μέν* and in emphatic negation.—27. *ἀλλ' ἔχον*, *but they continued to hate, as they hated at first.* Cf. at xvi. 794: *καναχὴν ἔχε*.—28. *Ἀλεξάνδρου ἔνεκ' ἄτης* repeated from vi. 356 with a different application.—29. *θεάς*, the goddesses named above, Herê and Athene. *νείκεσσε* must here be taken in a peculiar sense just the opposite of *ἤνησε*, viz. *insulted* (L. and S.), or *slighted*, i. e. cast a

slight upon their beauty. Compare Verg. Aen. i. 26: *spretæque iniuria formæ*. As there is no other allusion in Homer to this myth, the Judgment of Paris, Aristarchus rejected these lines 25–30, and, on the same ground, some modern critics refer the whole book to a later author. But there are many other matters in the Iliad which are mentioned only once, whose genuineness notwithstanding remains undisputed. See also Introd. to Book xxiv.—30. *τήν*, sc. Aphrodite.—*μαχλοσύνην* occurs only here in Homer—another reason for rejecting the line!

31. Twelve days is a favorite round number for an interval both in the Iliad and the Odyssey. Cf. i. 425, xxi. 46, Od. ii. 374. The limit from which (*ἐκ τοῦτο*) the twelve days are here to be reckoned is obscure because it is technical, but it is probably the death of Hector. Cf. below, 413: *δυωδεκάτῃ δέ οἱ ἦώς κειμένῳ*. Koch counts the days thus: one for the burning of the body of Patroclus, one for the funeral games, and nine sleepless nights and vengeful days which Achilles spent as described 10–18, while the gods were disputing about the body of Hector, 107: *ἐννῆμαρ*, thus making the following morn the twelfth.

33. *δηλήμονες*, found only here in the Iliad, but not unfrequent in the Odyssey, is a predicate after *σχέτλιοι ἔστε* made more emphatic by omitting the connective: *ye are cruel, gods, baneful* (*infesti*); and in proof he appeals to the piety of Hector and his frequent sacrifices on their altars.—35. *Now* (notwithstanding his piety) *you had not the courage to preserve him when he is dead for his wife to see*, etc. The past tense (*οὐκ ἔτλητε*) refers to their want of persistence in the rescue of the body, 23–24.

36. *τέκεϊ ᾧ*: Cf. vi. 400 seqq., xxi. 484 seqq.—39. *βούλεσθε, you prefer*. Cf. i. 112.—41. *λέων δ' ὥς ἄγρια οἶδεν*, *but cherishes a ferocious spirit, like a lion which*, etc. For this use of *οἶδα*, see Lex.—42. The poet would regularly have said either *ἐπεὶ . . . εἴξῃ* or *εἴξας* without *ἐπεὶ*, but has blended the two constructions.—43. *δαῖτα* only here of wild beasts.—44. *So Achilles has lost his pity, nor has he any veneration* (such as is due to the dead).—*ἀπώλεσεν*, *utterly lost*. So *ὀλέσσαι*, 46, only less emphatic.—45 was rejected by Aristarchus as an interpolation from Hesiod's *Works and Days*, 318, which is out of place here, since here only a proper *αἰδώς* can be meant, whereas this line implies that it may be hurtful also. *σίνεται* is not found in the Iliad except here.—46. *μέλλει*: See at xviii. 362. Liddell and Scott would render it by an adverb, *belike*.—*τις*, *many a one*.—*καὶ φίλτερον*,

still dearer.—48. *But yet after weeping and mourning he gives up*, i.e. he ceases at length to weep and mourn.—49. *τλητόν*, enduring, capable of endurance.—51. *ἵππων ἐξάπτων*, fastening from (we say to) his chariot.—*περὶ σῆμ'*, κ. τ. λ. Cf. 16.—54. *For now he insults the dumb (unfeeling) earth by his fury*, sc. by dragging over it the lifeless body of Hector. Not a few ancients and moderns understand *κωφήν γαῖαν* figuratively of the dead body itself.

Vv. 55–140. *Herê Opposes the Speech of Apollo; but Zeus Sends Thetis to Move Achilles to Give up the Body of Hector, and he Yields Obedience to the Will of Zeus.*

56. *This word (claim) of yours might be (just) if indeed you gods will give equal honor to Achilles and Hector*; but this cannot be.—58. *γυναικά . . . μαζόν*, acc. of the whole and the part; render: *sucked the breast of a woman*.—61. *περὶ κῆρι* = *most heartily*. See Lex.—62. *And you were all present at the marriage*, and thus showed your regard for Peleus. Compare what Achilles says of this marriage, xviii. 84, and Thetis, xviii. 432.—63. *δαίνυ'* = *δαίνο*. — *κακῶν*, of bad men, sc. the Trojans.—*ἄπιστε*, *faithless*, sc. to his promise to aid the Greeks.

65. *ἀποσκύδμαινε*: For this *ἄπαξ εἶρ*, see Lex.—66. *μία* = *ὁμή*, 57: *the same*.—*ἀλλὰ καὶ Ἕκτωρ*, but Hector also was the dearest, etc., although not in equal honor with Achilles.—68. *ἔμοιγ'*, dat. after *φίλτατος* to be supplied from the previous line; it could be omitted in English: *for so he was to me surely, since he never failed of his duty in respect of acceptable offerings*.—69, 70 = iv. 48, 49.—71. *But we will dismiss the thought to steal away brave Hector, for it is in no way possible to do it without the knowledge of Achilles*.—73. *ὁμῶς νύκτας τε καὶ ἡμαρ*, *alike night and day*. The acc. plur. *νύκτας* implies all night long night after night.—74. *εἰ* with the opt. a mild form of command.—76. *λάχῃ*, *obtain (retain) as his portion*, followed by gen. only here and Od. v. 311; elsewhere acc. Cf. 70 above.

78. *Σάμου*, here Samothrace. Cf. *Σάμου Θρηϊκίης*, xiii. 12.—*Ιμβρου παιπαλοέσσης*, so also xiii. 33, where Poseidon is said to have left his chariot and horses in a cave between Tenedos and rugged Imbrus.—79. *μέιλανι* = *μέλανι* with the first syllable lengthened for the sake of the metre.—*ἐπεστονάχησε δὲ λίμνη*, *and the sea roared as the waves closed over her*. *λίμνη* is used for the sea in Homer, cf. *βαθείης βένθεσι λίμνης*, xiii. 32.—80. *μολυβδαίνῃ*, a piece of lead used as a sinker for a fisherman's hook.

ἐπεστονάχησε, μολυβδαίνη, and βυσσόν are all ἅπαξ εἰρ.—81. *Which mounted upon (a piece of) the horn of a field-pastured ox.* “Apparently a little tube of horn was passed over the fishing-line just above the hook and the hollow filled up with lead.” Pratt and Leaf.—83, 84. Cf. xviii. 37, 38.

88. ἄφθιτα here implies unchangeable, Schol. ἀναλλοίωτα: *author of unchangeable counsels* — a phrase found also in Hes. Theog. 545.—91. ἔχω δέ = ἔχουσα: *while I have.* The clause assigns the reason why she dreads to appear in the society of the immortals, viz. because she is in such deep mourning. It is repeated from iii. 412.—92. The antithetic clause implied by μέν is suppressed: *I go, indeed, but go reluctantly.*—ἔπος, *the word* (command of Zeus).

93. κάλυμμ', found only here (καλύπτρην, Od. v. 232), is doubtless a long black (κυάνεον) veil covering the head and whole body (see cut in Autenrieth's Lex.), which Thetis puts on as mourning apparel.—94. ἔσθος is a rare word found only here and once in the so-called Homeric Hymns.—96. λιάζετο, *parted about them continually as they went* (imperf.). Cf. xviii. 66: περὶ δέ σφισιν . . . ῥήγνυτο.—97. ἐς οὐρανόν = Οὐλυμπόνδε, 104.—100. εἶξε, *gave place to her*, yielding to her the seat of honor which she held as the favorite daughter of Zeus.—102. *And then spoke to her cheering words; and Thetis, after having drank, reached out her hand to return the cup.*

107. ἐννήμαρ: See at 31.—109 = 24, with only a change of the verb from the iterative past to the present, which represents the dispute as still continuing.—110. τόδε κῆδος, sc. of freely giving up the body of Hector.—προτιάπτω, *I assign.*—111 gives the reason or motive for this act of Zeus: *guarding for the future the reverence and affection which you have shown me in the past.*—τήν = subjective gen.—113. *Tell him that the gods are angry with him.*—116 depends on εἰπέ, with ἐλθέ also in mind.—118. λύσασθαι, mid. = *ransom*: act. loose, release. Cf. 116.

121 = ii. 167.—124. ἄριστον, *breakfast.* It was morning, 31. ἄριστον occurs only here in the Iliad and only xvi. 2 in the Odyssey.—125. λάσιος as an epithet of the sheep is found only here. *ἰέρευτο, had been sacrificed.* “A remarkable plupf. because of the short ι.” Faësi-Franke. Pratt and Leaf take it as a contracted imperf.: *was being sacrificed.*—127 = i. 361, where also it is said of Thetis and her son.

128. τέο μέχρις, *how long.*—129. *Will you eat your own heart*

without any remembrance of food or sleep.—130. *περ* emphatic: *with a woman even.* The remark seems strange, especially from a mother's lips; chiefly on this ground the three lines (130–132) were rejected by Alexandrian critics, while Eustathius defended them.—131, 132 = xvi. 852, 853, where see notes.—133 = ii. 63.—134–136 = 113–115, with the necessary change of the third to the second person.—139. *So be it.*—*τῇδ'*, sc. *ὁδῶ*.—*ὅς . . . ἄγοιτο*, *let him who brings the ransom also take away the body.*—140. *εἰ δῆ*, *if really.*—*πρόφρονι θυμῶ*, *in earnest.*

Vv. 141–187. Zeus Sends Iris to Priam with the Command that he go to the Grecian Camp and Offer a Ransom to Achilles.

141. *ἐν νηῶν ἀγύρει*, *in the gathering-place of the ships*, where they are drawn up on the shore = *νεῶν ἐν ἀγῶνι*, xvi. 500.—147, 148 = 118, 119.—148, 149. No one is to go *with* Priam in his *δίφρος* (cf. 322); but a herald, one of the older ones, is to attend him in charge of the *ἄμαξα*, which is to carry the ransom-gifts and bring back the body. The *ἄμαξα* was a four-wheeled wagon drawn by mules, cf. 324; the *δίφρος* a two-wheeled carriage drawn by horses, 322, 326.—153. *τοῖον*, *such*, that he need not be troubled with any anxiety about being put to death nor any other fear. So *τοίω*, xxi. 289, stands in the same relation to the line which precedes it.—*πομπόν* in apposition with *Ἀργειφόντην*: *such a conductor or escort.*—156. *οὔτ' . . . τε*, like Lat. *neque . . . et*. Render: *he will not only not kill him himself, but he will also prevent all others from killing him.*—157. The three adj. (two of which are found only in this line and its repetition 186) are synonyms or of kindred signification. They may be rendered thus: *for he is neither foolish, nor reckless, nor wicked.*—158. *ἐνδυκέως*: See note at xxiii. 90.

159 = 77.—160. *Πριάμοιο*, supply *δόμον*. So we often omit house after the name of the possessor.—*ἐνοπῆν*, elsewhere battle-cry; here with *γόον*: *wailing and lamentation.*—161 has no connective because it is explanatory of the preceding line.—163. *ἐντυπᾶς*, an adv., found only here, is particularly well explained by L. and S.—165. *καταμήσατο* also is *ἅπαξ εἰρ.*: *in which he had wallowed and which he had heaped up (down in Greek) upon himself with his own hands.* Compare the mourning of Achilles, xviii. 23 seqq.—167. *τῶν*, *those* (their husbands and brothers) *who many and brave*, etc. *πολέες* and *ἑσθλοί* are attracted from the antecedent to the relative clause.—170. *τυτθόν* with *φθεγξαμένη* of the voice:

low. The trembling, *τρόμος*, is caused by the presence of the goddess, who, though unseen and unheard by others, appears and speaks in a still, small voice to Priam.

172. *ὄσσομένη*, *foreboding*.—173, 174. *Διὸς . . . ἐλεαίρει* = ii. 26, 27.—176–187 = 147–158, being a repetition by Iris of the message with which she was charged by Zeus, with slight verbal changes.

Vv. 188–282. Priam Executes the Command of Zeus, notwithstanding the Warnings and Entreaties of Hecuba, Selects Costly Presents for Achilles, and Bids his Sons Prepare the Wagon for his Journey.

189. Cf. at 148, 149.—190. *πείρινθα, κ. τ. λ.*: *and fasten the wagon-body upon it.* The *πείρις* was a kind of wicker-basket, here the cart-body, in which the presents were to be carried.—191 = vi. 288.—192. *γλήνεα*, *treasures*, properly ornaments to please the eye (*γλήνη*).—*κεχάνδει*: Cf. xxiii. 268.

194. *Δαιμονίη*, a frequent term of address in the Iliad, often in reproach, less frequently in admiration, sometimes in pity, as here, where it may be rendered: *Poor wife*. Compare Voss: *armes weib*.—195, 196 = 146, 147, repeated a third time.—197. *τί . . . εἶναι*, *what to your mind does it seem to be*, i. e. what do you think of it?

201. *πῇ δῆ, κ. τ. λ.*: *pray what has become of your senses (reason) for which aforetime you were famed among foreigners as well as those over whom you rule*.—205. *σιδήρειον*: Cf. xxii. 357.—206. The *seeing* would, of course, precede the *taking*—a *ῥστερον πρότερον* which is not uncommon in Homer. Cf. xxi. 537.—207. *ᾧδε* deictic and emphatic by its position: *this fierce and faithless man*.—*ἐλεήσει* refers to the *pity* due to his misfortunes, *αἰδέσεται* (l. 208) to the respect due to his age.—208. *νῦν*, *situated as we are*.—*ἄνευθεν*, *far from the body of our son*.—209. *ᾧς* is demonstrative, made less positive by *ποθι* (= *που*), and explained by *κύνας ἄσαι*: *thus I suppose, viz. that you should glut the dogs*.—210 = xx. 128, with the necessary change to the first person.—212. *τοῦ . . . προσφῦσα*, *whose liver* (the seat of the feelings) *would that I might have to bite to the core and eat*—even change for the savage wish of Achilles, xxii. 346, 347, and excusable only as a strong expression of the mother's anguish. *προσφῦσα* (lit. *growing to, clinging to*, cf. *ἐν τ' ἄρα οἱ φῦ χειρί*, vi. 253) *clinches the hold*.—213. *ἄντιτα*, *paid back*. So the majority of editions.

Dindorf and Paley read *ἀν τιτά*. — 214. *παιδός*, obj. gen.: *deeds done to my boy*. — οὐ . . . *κακιζόμενον*, *not playing the coward*; opposed to *πρὸ . . . ἑσταότ'*.

218. *μηδέ μοι αὐτή, κ. τ. λ.*: *and don't be yourself to me a bird of ill omen*. — 220. *ἄλλος*, sc. other than a god (cf. 223: *θεοῦ*); explained by *ἐπιχθονίων*, to wit, *any mortal*. — 221 defines still more definitely *τις ἄλλος*: *of those who are prophets or priests that interpret sacrifices*. — *θυοσκόοι* = extispices. Some regard them as a third species distinct both from *μάντιες* and *ιερῆες*. See L. and S.'s Lex. — 222 = ii. 81. — 224. *ἔπος*, *my word*, sc. that I am going. — 227. *ἀγκὰς ἐλόντ'*, *after having taken in my arms*. — *ἐξ ἔρον εἶην*. Compare the oft-repeated *ἐξ ἔρον ἔντο* in the stock description of the appetite satisfied at the close of a meal, i. 469 et passim; also *γούου ἕμερον*, xxiii. 14, 108, 153, as if there were an appetite or passion for mourning like that for food.

228. *φωριαμῶν*, *chests*. Only here in the Iliad and xv. 104 in the Odyssey, where also they contain *πέπλοι παμποίκιλοι*. — *ἐπιθήματα*, *lids*: only here in Homer. — *κάλ'* = *decorated*. Compare the description xvi. 221 of the chest and its contents from which Achilles took the precious cup. — 230. *ἁπλοῖδας*, only here and Od. xxiv. 276: *single* in distinction from the *χλαῖναν διπλῆν* of x. 133, and the *ἵστον δίπλακα* of iii. 126. See Autenrieth's Lex. — *τόσσους*, *as many*, i. e. twelve. Cf. at 31 above. — 231. *ἐπὶ τοῖσι*, *in addition to these*. — 232. *στήσας*, *having weighed*. Cf. xxii. 349. The Homeric talent was a *weight* of gold. — 233. *ἐκ*, *brought out*: supply *ἔφερον* from 232. — 234. *Θρῆκες*: See note at xxiii. 808. — 235. *ἐξεσίην ἐλθόντι*, *when he went on an embassy*. — *κτέρας* = *κτῆμα*: *possession, prize*. — *οὐδέ νυ τοῦπερ*, *not even this now*. — 238. *ἀπέεργεν*, *drove away*. Priam is frantic with grief, and shows it both by his actions and his words. Compare the language of Hecuba, 212.

240. *κηδήσοντες*, *to annoy me by your unwelcome presence*. — 241. *ὀνόσασθ'*, *do you esteem it a light thing*, i. e. *is it not enough that Zeus, etc.* — 242. *γνώσεσθε*, *know that he is the noblest and bravest: learn his worth by sad experience*. — 243. *ῥῆϊτεροι . . . ἐναιρέμεν*, like our English idiom: *easier to slay, now that HE is dead*. — 246. *βαίην* expresses a wish or imprecation.

247. *δίεπ'*, *chased away* = *ἀπέεργεν*, 238. — 248. *σπερχομένοιο*, *since the old man was so impatient*. Compare Engl. *hasty*, and see examples of this metaphorical use of the word in L. and S. — 249. Of the sons of Priam here named only Helenus, Paris,

Polites, and Deiphobus are mentioned elsewhere. — 250. **βοὴν ἀγαθὸν τε**: The **τε** is placed after the two words because they are virtually one. Cf. v. 442: **χαμαὶ ἐρχομένων τε**.

253. **σπεύσατε**, sc. to prepare the vehicle, 263. — **κατηφόνες** = **κατηφείαι**. Cf. xvi. 498, and compare the similar use of **ἐλέγχεα**, 260 = **ἐλεγχέες**, 239. Render: *vile wretches*. — 257. No other mention is made of these two sons of Priam. The fate of Troilus, “infelix puer,” is touchingly painted by Vergil (*Aen.* i. 474 seqq.). — 258. **οὐδὲ ἐφίκει**, *and did not seem*. — 260. **τά** is demonstrative and deictic: *and all these vile wretches*. — 261. **ὄρχησταί**: This word is used as a reproach also xvi. 617. — **χοροῖτυπήσιν**, lit. beating the ground in the choral dance: only here in Homer; well rendered with *ἄριστοι* by Pratt and Leaf: *heroes of the dance*. — 262. *Stealers of kids and goats from your own people* — contempt mingled with reproach, which they deserved perhaps, Paris-like, but not from the lips of their too-indulgent but now frantic father. — 263. An impatient question in place of a command. The command had been given 190, and the sons were slow and reluctant to obey it. — 264. **ταῦτά . . . πάντα**, the presents for Achilles, 229–235. — **πρήσσωμεν** has the same root as **περάω**, Germ. *fahren*, Engl. *fare*, and is used here in nearly its primitive signification: *that we may pass on our way*. — **ὁδοῖο**, gen. of place or direction.

266, 267. Compare 189, 190, and 149, 150. — 269. *Made of box-wood, having a knob well fitted with rings*. The **ὀμφαλός** was a knob on the upper side of the yoke, and the **ὀῖηκες** were rings on the **ὀμφαλός**, one on either side, through which the reins passed. — 270. The **ζυγόδεσμον** (*yoke-strap*) was a strap or cord attached to the middle of the yoke at the base of the **ὀμφαλός**. — 271. *And this (the yoke) they adjusted carefully to the well-smoothed pole at its farthest extremity* (**πέζη ἐπὶ πρώτῃ**, cf. **πρώτῳ ῥυμῶ**, vi. 40 et passim). The **πέζη** was a metal cap or ring at the end of the pole. — 272. **ἐπὶ δέ, κ. τ. λ.**: *and they put the ring over the pin*. **κρίκον**, a ring on the yoke; **ἔστορι**, a pin near the end of the pole, very like the bolt in the tongue of a farmer’s ox-cart. — 273. *And thrice they bound it (the ἔστωρ) to the knob (ὀμφαλός)* — in other words, the pole to the yoke. This was done by lashing them together by the **ζυγόδεσμον**. — 274. *Then they bound it fast in due order (by winding the cord around the pole), and bent under the end of the cord (made it fast by tucking it under the last coil)*. — **γλωχίνα**, usually the barb of an arrow, may here be a *metallic tip* at the end of the **ζυγόδεσμον**. — Several of these words

occur only in this most elaborate description, and the exact meaning of some of them is disputed. Autenrieth's illustrations are the student's best help to a right understanding of the whole description. See especially under ζυγόν.

275. ἀπήνης, called ἄμαξαν, 150, 266 et al.— 276. κεφαλῆς, here for the body or person of Hector: more frequently = the life.— 277. ἐντεσιεργούς = *harness-working*, i. e. working-in-harness, an epithet of mules, found only here, to distinguish them from horses, or possibly from mules working under the saddle (νωτοφόρους). It follows appropriately the elaborate description of the harness which precedes.— 278. Μυσοί, the Mysians, neighbors of the Trojans, were neighbors also of the Ἐνετοί, ὅθεν ἡμιόνων γένος ἀγροτεράων, ii. 852, i. e. from whom wild mules were originally obtained.— 279. ἵππους, the horses that drew the δίφρος on which Priam himself was to ride, cf. 322 and note 148. This part of the arrangement was a matter of course, and so is passed over without any detail of the harness or even mention of the δίφρος. The horses are mentioned only to speak of them as reared by Priam himself, in contrast with the mules which were a present from the Mysians—in other words, to set forth the horse as a Trojan animal while the mule originated in Mysia or its immediate neighborhood.

Vv. 281-332. Priam Pours out a Libation of Wine, Brought him for this Purpose by Hecuba, to Zeus, who Sends a Favorable Omen in Return. Then he Hastily Mounts the Chariot and Drives away, Following the Herald with his Wagon, and Attended to the Plain by all his Friends.

281. τὼ μέν correlative to δέ . . . Ἑκάβη, and so ζευγνύσθην imperf. relative to ἦλθ' aor. = *while these two were harnessing, Hecuba came*.— ζευγνύσθην, as mid., strictly denotes: *were having harnessed*.— ἐν δώμασιν: The stables were a part of the palace-buildings, in the basement of the open court, as now in the East. Cf. 323.

287. Τῇ: Cf. note at xxiii. 618.— Δί: Zeus was worshipped as Σωτήρ, the Protector and Preserver.— 288. ἐπεὶ ἄρ, *since now*. ἄρ adds emphasis to the antithesis between his purpose to go and her unwillingness, ἄρ σέγε vs. ἐμεῖο μέν.— 290. ἀλλ' . . . ἔπειτα, *but if you must go in spite of my unwillingness, then pray*, etc.— 291. Ἰδαίῳ, explained by the rest of the line and expressed in 308 by Ἰδηθεὺν μεδέων = the son of Kronos, who sits and rules on Mt.

Ida, and thence looks down upon and over all Troy (city and country) as its guardian and protector.—293. *εὖ*, the pers. pron. instead of the rel. in the second of two clauses referring to the same person or thing, as in i. 78 seq. It refers to the eagle who is *κάρτιστος . . . πετεηνῶν*, xxi. 253.—296. *And if he shall refuse to give (οὐ δώσει) . . . then (ἔπειτα, cf. 290) I exhort and urge you not to go.*

304. *χέρνιβον*: This form occurs only here (*χέρνιβα*, from *χέρνιψ* = water for hand-washing, Od. i. 136), and here must take the place of the *λέβης*, Od. i. 137, as the *basin* over which the water was poured from the *pitcher* (*πρόχοος*) upon the hands.—306 = xvi. 231, where see note, and compare the whole ceremony there with this.

308 = vii. 202.—309. *ἐς Ἀχιλλῆος*, sc. *δόμον*, or *κλισίην*.—*φίλον* and *ἐλεεινόν* agree with *με*: *that I may come beloved and pitied*.—310–313 = 292–295, with only the necessary changes.—314 = xvi. 249.—315 = viii. 247.—316. *μόρφνον* and *περκνόν*, different names for a species of eagle, like Engl. black eagle.—317. *ὄσση . . . τόσσ'*, *and as wide as the doors, etc.; so widely extended were the wings, etc.*—318. *ἐν κληῖσ' ἀραρυῖα*, *well furnished with bars*, added only to heighten the coloring of the picture. Al. *ἐν κλήϊς, ἀραρυῖα*. So *ἀνέρος ἀφνειοῖο* is only for poetical exaggeration.—320. *δεξιὸς ἀΐξας*, κ. τ. λ.: Cf. Od. ii. 154. — *οἱ δὲ ἰδόντες*, sc. the people of the city.

323. See note at 281. The *αἶθουσα* surrounded the open court, and the *πρόθυρον* was the vestibule or entrance to the court.—325. *Ἰδαῖος*, called *κῆρυξ*, 178, 282, and named here for the first time, but already well known by that name as the herald of Priam and the Trojans in the Third Book and the Seventh.—327. *κατὰ ἄστυ*, *down through the city*. Cf. *πόλιος κατέβαν*, 329.—328. *κιόντα*, acc. after *ὀλοφυρόμενοι*.—330 = iii. 313. — 331. *Ζῆν*, al. *Ζῆν'* = *Ζῆνα*. Cf. viii. 206, xiv. 265.

Vv. 333–467. Zeus Sends Hermes as a Guide and Protector, who Speaks Encouraging Words to Priam, and Conducts him into the Grecian Camp and to the Tent of Achilles.

333. Hermes is the *σῶκος ἐριούνιος Ἑρμῆς* (cf. xx. 72), the helper and preserver; hence he is the messenger of Zeus and the gods where such a helping and protecting personal service is needed, as here and in the Odyssey. For simple *messages*, as above, 87 seqq., and orders, as in the battle scenes of the Iliad, Iris is the appropriate messenger. The nature of the case fur-

nishes a sufficient explanation of this alleged discrepancy without recourse either to the doctrine of the Separatists or the theory of Prof. Geddes.—334. γάρ introduces the reason for the command before the command itself, which follows at 336. Cf. 223.—335. ἔκλυες in the sense of ὑπήκουσας, and hence followed by the dat., as remarked by Eustathius (cf. xvi. 515). So in the Scriptures *hearing* often implies *help* and *favor*.—338. Πηλείωνάδε: La Roche remarks upon this as the only instance in which the local suffix δε is annexed to a proper name. Here, however, the meaning is *to the tent of the son of Peleus*.

339–345 = Od. v. 43–49. The same service is described in the same language here as in the Odyssey.—341. ἐφ' ὑγρὴν: Cf. xiv. 308: ἐπὶ τραφερήν τε καὶ ὑγρὴν, and Milton: “over moist and dry.” ὑγρὰ κέλευθα is more frequent.—342. ἄμα πνοιῆς ἀνέμοιο: Cf. Verg. Aen. iv. 241: rapido pariter cum flamine.—343. θέλγει here *charms to sleep*, as opposed to ἐγείρει.—346. Τροίην τε καὶ Ἑλλήσποντον: Cf. xviii. 150, xxiii. 2.—347 = Od. x. 279.—For αἰσυμνητῆρι, found only here, and ὑπηνήτη (l. 348) only here and Od. x. 279; see Lex.—348. τοῦπερ, emphatic, lit. *just whose* = just when he is in the prime of youthful beauty. So, Od. xiii. 222, Athene appears to Odysseus in the form of a young shepherd, the son of a king.

349. σῆμα Ἴλοιο, x. 415, xi. 166. The following lines show that this mound of Ilus was near the ford of the Scamander. For Ilus, see xx. 232 seqq.—352. *And the herald, seeing Hermes near, pointed him out.*—354. φραδέος, κ. τ. λ., *it is a business of* (the situation requires) *a prudent mind.* Compare Lat. opus est. φραδῆς only here, φράδμων xvi. 638.—355. διαρραίσεσθαι in a pass. sense: *we shall be destroyed*, lit. torn in pieces.—356. ἐφ' ἵππων, emphatic: *on the chariot*, leaving the mule team that was driven by the herald.—ἢ . . . ἔπειτα, *or . . . else*, as the next best thing. Cf. at 290.

358. σὺν . . . χύτο, *was con-fused*.—359. ὀρθαὶ . . . ἔσταν: Cf. Verg. Aen.: steteruntque comae.—γναμπτοῖσι, *bowed* with age and with fear. So Döderlein, and the connection seems to require this unusual sense. But the usual meaning of the phrase is *pliant limbs* (cf. xi. 669), and so the Commentaries and Lexicons generally take it here, though with this unusual turn = in his whole body.—360. αὐτός, *self-moved*, without waiting to be entreated.—ἐριούνιος: See at 333.

363 = x. 83, with change of one word.—367. τοσσάδ' ὀνείατ' =

ἀπερείσι' ἄποινα, 276, and κειμήλια πολλά, 381.— τίς . . . νόος εἶη, *then what would be your resolution?* Cf. 354. The Commentaries generally render: what, then, would be your feeling?—368. lit. both you yourself are not young and this man who attends you is old (too old) to repel, etc.—369 = xix. 183, with change of one word, and just = Od. xvi. 72, xxi. 133.—ἀπαμύνασθαι depends on νέος and γέρων.—370. οὐδέν, emphatic negative adv.—καὶ δέ, *nay I would even*.—371. φίλω πατρί, *my own father* (cf. xxii. 408). So in Homer φίλος often = σφός, to which it is etymologically related.

375. τοιόνδε, sc. as you, explained by the next line.—377. μακάρων, *happy* in having such a son.—379 = i. 286 et passim.—380 = x. 384, and often repeated in the Odyssey.—381. ἥέ . . . ἥ = *utrum . . . an*.—385. *For he was not a whit inferior in battle to the Greeks*. Cf. xxiii. 670.—σὸς παῖς, an indirect intimation that he knows to whom he is speaking.

390. εἴρεαι expresses the *manner* of testing (πειρά), and is equivalent to the part. εἰρόμενος.—396. μία, *one and the same*. Cf. 66.—398. ἀφνειός, expegetical of the name Πολύκτωρ, which probably signifies a man of many possessions.—ᾧδε deictic.—400. *Drawing lots with them I obtained for my lot to come hither* (to the war). The active πάλλειν κλήρους said of a *third* party shaking the lots, iii. 316.—παλλόμενος, mid., one of the parties drawing lots, as here and xv. 191. In Attic usually κληροῦσθαι.—403. οἶδε deictic, with adverbial force.

408. ἦ . . . ἥέ: Cf. ἥέ . . . ἦ, 381.—409. μελεῖστί, *limb from limb*.—προὔθηκεν, *set before* as a feast.

413. αὕτως, *thus*, sc. as when he was slain.—δυωδεκάτη: See at 31.—416. Cf. 16.—417. ἡὼς . . . φανήη, i. e. every morning, as often as it appears.—418. οὐδέ μιν αἰσχύνει, *but does not disfigure him*. οὐδέ neg., correlative to μέν, 416 = *but not*. αἰσχύνει, of course, states, not the intention of Achilles, but the fact which was owing to the interposition of the god. Cf. 18.—θηοῖό, κ. τ. λ., *you yourself, if you should visit him, would see with wonder*.—420. μίαρός, *stained with blood*.—421. ὅσσ' ἐτύπη, cognate acc. retained with the pass.—πολέες . . . ἔλασσαν: Cf. xxii. 271, 375.

425. διδοῦναι only here for διδόναι for the sake of the metre. So τιθήμεναι for τιθέμεναι, xxiii. 83, 247.—426. εἶποτ' ἔην γε, *if indeed he ever was my son*, for now it seems more like a dream than a reality. So Helen of her lost husband, iii. 180, and Nestor of his youthful prowess, now past and gone, xi. 762.—427. ἐν

μεγάροισι, in the offerings on the domestic altar. Cf. at xvi. 231. — 428. *Therefore they remembered him* (lit. of and for him.) — 430. αὐτόν = ἑμαυτόν.

433. Cf. 390. — 434. παρέξ, *without the knowledge of*. Usually of place, as at 349. — 436. συλεύειν, *to rob constructively*. — μετόπισθε, here of time, as at 687 and xx. 308. — 437. Ἄργος, the Pelasgic Argos, as at ii. 681, vi. 456. See Autenrieth's Lex. — 439. ὀνοσσάμενος, *through scorn* (light esteem) *of thine escort*. Cf. 241.

444. φυλακτῆρες, *the sentinels*. δέ in conclusion and correlative to ὅτε: *they, the sentinels, were just busying themselves, etc.* — 445. Cf. 343. — 448. κλισίην, here a *hut* of a prince and military officer, as the following description shows. — 450. ἀτάρ, κ. τ. λ., *then they roofed it over with downy roof-thatching which they gathered from the meadows*. — 452. αὐλήν, the ἔρκεϊ of xvi. 231. The hut was built on the plan and something of the scale of a palace. It is called οἶκος, 471, and δόμος, 673. — 453. σταυροῖσιν πυκνοῖσι, *stakes thick-set as a paling, like the stockades in the Indian warfare of the first settlers of our country*. — μῶνος ἐπιβλής, *one cross-bar only*. Schol.: μοχλὸς ἐπιβαλλόμενος ἀπὸ τοίχου εἰς τοῖχον. κληῖδα, 455, is another name for the same thing; also ὀχῆας, 446, where there is more than one bolt or bar. — 454. ἐπιρρήσσεσκον, *pushed* (forced) *home*, the opposite of ἀναοίγεσκον. Both these verbs, as also ἐπιβλής, are found only here. — 456. *But Achilles, as you might expect, pushed it home alone*. Compare the similar glorification of Achilles at xvi. 140 seqq.; Aeneas, xx. 287; Diomed, v. 304. — 457. *So now at this time I say Hermes the helper opened, etc.* — δὴ ῥα τόδ' introduces the conclusion of ἀλλ' ὅτε δὴ, 448, slightly modified by the parenthetical description which intervenes.

463. *But I will not come into the presence* (sight, lit. eyes): pres. form with fut. sense. — 464. ἀγαπαζέμεν ἄντην, *to befriend* (love, cherish) *openly*. ἀγαπαζέμεν only here in the Iliad; in the Odyssey repeatedly. — 467. This line is suspected on the same ground as xix. 326 (where see note), viz. that it contains a manifest allusion to Neoptolemus, son of Achilles. — σὺν . . . ὀρίνης = *commoveas: stir his mind*. Pratt and Leaf.

Vv. 468-595. Priam Enters the Tent of Achilles, Approaches him Unperceived, and Embraces his Knees. Moved by the Old Man's Entreaties, Achilles Receives the Gifts and Gives up the Body of Hector.

470. ὁ δέ, sc. Idæus. — 472. τῇ, *where*. Cf. xii. 118, xxiii. 775.—ἐν just like Engl. *in* = in the house, at home.—μιν αὐτόν, the master *himself* as well as his attendants, ἑταροί. — 473. ἀπάνευθε: Cf. ix. 190, where even Patroclus sits *alone* on the *opposite side* of the tent from Achilles. They stand in awe of the godlike hero. So the heralds, i. 331.—474. Αὐτομέδων, ix. 209, xvi. 145. — Ἄλκιμος, xix. 392: called Ἄλκιμέδων, xvi. 197. — 475. ἐδωδῆς is general = his meal, followed by its two parts. ἔσθων καὶ πίνων, and ἀπέληγεν is followed by both of its constructions, the gen. and the part.—479. The contrast and the detail are full of pathos.—480. ἄτη πυκινή, *a grievous plague*, sc. of bloodguiltiness and its consequences. ἄτη, like guilt in the language of old theologians, is both sin and its penalty. See in Theol. of Gr. Poets, p. 176, the Homeric Doctrine of Sin.—482.θάμβος: The *astonishment* caused by the *unexpected* arrival of the *homicide*, mingled with religious awe and dread of his misfortunes, is the point of comparison, as appears in the next line. Homicides were wont to visit the houses of the rich and the great who could protect them, and by rich sacrifices expiate their crime.

486. The wisdom of this appeal, born of grief and of nature, is as remarkable as its pathos. It begins with the appeal to Achilles' memory of his own father as old as Priam and as dependent on his son, but not, like Priam, bereft of that son; dwells on the unparalleled afflictions which he (Priam) has endured; makes only a brief but well-timed allusion to the rich ransom he has brought, and ends with adjuring Achilles, by reverence for the gods, by pity for age and misfortune, and, again, by the remembrance of his own father, to restore to him the body of his son. Well might Quintilian (Inst. Or. 10. 1.50) say: epilogus enim quis unquam poterit illis Priami rogantis Achillem precibus aequari. — θεοῖς ἐπιείκελ' Ἀχιλλεῦ: So in the touching appeal of the aged Phoenix, ix. 485.—487. *So old, just like me, on the wretched extreme of old age*, lit. the threshold of old age, sc. which leads to death. Cf. xxii. 60.—488. πον, *perhaps*.—περιβαίεται ἀμφὶς ἰόντες: See a similar tautology at Od. ii. 65: περι-

κτίονες ἄνθρωποι οἱ περιναϊετάουσιν. It marks the simplicity of the Homeric language.

489. ἀρὴν καὶ λαιγόν, *calamity and affliction*. Achilles in Hades suggests the same fear and anxiety for his father, Od. xi.—490. The particles ἀλλ' ἦτοι . . . γε emphasize the difference between *him* (the father of Achilles), unhappy as *he* is, and the *utterly forlorn* (πανάποτμος) Priam. The skill with which he mingles compliment to the hero and the son with this appeal to his compassion is remarked by ancient and modern commentators.—491. ἐπί adds emphasis perhaps both to ἔλπεται and to ὄψεσθαι, and hopes *on* that he shall see *on*, that is, *still hopes that he shall live to see*.—492. ἀπὸ Τροίηθε μολόντα: Compare the *wish* of Achilles in Hades that he *could* come to the rescue of his father, Od. xi. 501 seqq. The many points of resemblance between the speeches of Achilles living in the Iliad and Achilles after death in the Odyssey leave a strong impression of the same author, in whole or in part, of the two poems.—493, 494 = 255, 256.—496. ἱὴς ἐκ νηδύος, Hecuba, of course.—497. Homer names incidentally two of the concubines of Priam, Laothoe (xxi. 85, xxii. 48) and Castianeira (viii. 305), and nineteen sons, legitimate and illegitimate, nine of whom are still alive and reproved by name 249–251. See La Roche ad loc.—498. τῶν πολλῶν, *the majority of these*.—499. οἶος, the *only one* who was the protector of the city, as stated in the following clause. Cf. xxii. 507: οἶος . . . ἔρυσσεν πύλας, κ. τ. λ.; also vi. 403. The name Ἐκτωρ seems to have been given him as the *holder*, i. e. the defender of Troy.—503. αὐτόν: Cf. 430.—506. ποτὶ στόμα χεῖρ' ὀρέγεσθαι, sc. as a suppliant. The attitude of supplication, as described i. 500, was taking hold of the knees with the left hand and the chin with the right.

507 = Od. iv. 113.—πατρός, obj. gen. after γόοιο: *for his father*.—ὑφ' . . . ὤρσεν, *stirred up* (lit. under).—508. ἀπώσατο ἦκα, *gently removed*, sc. the hand of the *old man* from his mouth—not in the rejection of his suit, but in mingled pity and reverence as for his own father.—509. τῷ is distributed by ὁ μὲν and αὐτὰρ Ἀχιλλεύς.—Ἐκτορος, in remembrance of: gen. after μνησαμένω. κλαῖε is intrans. in 510, and followed by acc. in 511 and 512.—510. ἐλυσθείς, *crouching*, as a suppliant: lit. rolling. Cf. προπροκυλινδόμενος, xxii. 221.—512. Πάτροκλον, naturally suggested by association with his slayer. The passage reminds the reader of the scene of mourning xix. 300, where the lament of Briseis over Patroclus

sets all the other women to weeping, "each over their own several sorrows." — 513. *τετάρπετο*: See at xxiii. 10. — 514. *And the passion* (of mourning, γόοιο, 507) *had departed from his heart and limbs*. The ancients rejected this line as superfluous, extravagant, and unnatural. — 516. *πολιόν . . . γένειον* = xxii. 74.

519–521 repeated from 203–205. — 522. *θρόνου*: Achilles seats Priam on a *θρόνος* like himself, cf. 515. The herald was seated on a *δίφρος*, 578. — *ἔμπης*, concessive with *ἀχνύμενοί περ*: *though grieved, yet we will let our sorrows rest in the heart*. — 524. *πρῆξις*, *use, profit*. Cf. 550. — 525. *ὥς* explained by *ζῶειν ἀχνυμένοις*. — *ἐπεκλώσαντο*, only here in Iliad, but frequent in Odyssey. *ἐπένησε* is used in the same sense xx. 128. — *δειλοῖσι βροτοῖσιν*: Cf. xxii. 76 et passim: a stereotype phrase in epic, lyric, and tragic poetry, and at once the effect and the expression of the doctrine of *human wretchedness* which is here set forth. — 526. *ἀκηδέες*, *without sorrow* (lit. without care = *ῥεῖα ζῶντες* and *μάκαρες*, vi. 138–141 et passim).

527. *πίθοι*, properly *wine-jars* of earthenware, in which wine was kept. See Lex., and cut in Autenrieth. — *ἐν Διὸς οὔδει*, *on the floor of Jove's palace*. Cf. v. 734. — 528. *δώρων* limits *πίθοι* = *jars full of gifts*. With *κακῶν* supply *ἕτερος μὲν* answering to *ἕτερος δέ*, as (511) *ἄλλοτε μὲν* must be supplied answering to *ἄλλοτε δέ*. Pratt and Leaf govern *κακῶν* by *δοιοί*, *two* of evil and only *one* of good. That is the conception of Pindar, Pyth. iii. 145. But *ἕτερος δέ* must be one of *two*, not of three, and the Homeric idea is here not the excess of evil over good, but the mixture of evil with good at the best, and sometimes, as in the case of Priam, unmixed evil. — 530. *ὄγε κύρεται*, *this man meets with*. — 531. *τῶν λυγρῶν* = *κακῶν*, 528: gen. of the *whole* or the *source* = *of* or *from* the *sorrowful* alone, unmixed with good; opposed to *ἀμμίξας*. — *λωβητόν*, *accursed* (lit. insulted, disgraced).

532. *βούβρωστις*, lit. ravenous hunger: here grinding poverty and misery. The word occurs only here in Homer. According to Plutarch *Βούβρωστις* was propitiated as a goddess in Smyrna. — 534. Even Peleus, the favorite of the gods, the husband of a goddess, and the father of Achilles is afflicted. Cf. Pindar, Pyth. 3. 154, and more fully, *ibid.* 178–182. — *ὥς μὲν καί* is antithetic to *ἀλλ' ἐπὶ καί*, 538. — 540. *παναώριον*, *all untimely*, sc. in the early death to which he is destined (cf. xviii. 95). So the Scholiasts, Commentators, and Lexicons generally; though Autenrieth renders it *all immature*, with reference to the early age (*νήπιος*) at which

he left home, ix. 440.—542. κήδων, *harming*. Compassion for Priam gives a new, and, for Achilles, a strange, aspect to his career as a conquering hero.—543. πρὶν μὲν correlative to αὐτάρ, 547.—544–546 explanatory of ὄλβιον, and hence without a connective. There has been much discussion about the meaning of some words (particularly ἄνω and καθύπερθε) in these lines, but the purpose of the passage is clear, viz. to define the extreme limits of Priam's kingdom, which extended as far as Lesbos on the south, Phrygia on the east and northeast, and the Hellespont on the northwest and west.—544. ἄνω is to be closely connected with ἔργει, and defines the situation, not of Lesbos, but of Priam's kingdom, relative to Lesbos, *as up*, that is, *north* or *inland*: *all that Lesbos encloses* (ἐντὸς ἔργει) *up* from the sea, inland, northward.—Μάκαρος, the founder of the city of Lesbos.—545. καθύπερθε belongs with Φρυγίη (rather than with the verb), and defines the situation of Phrygia as *above* or *beyond* the kingdom of Priam on the other side, that is, on the east or northeast. Perhaps it were simpler and therefore more Homeric to take ἄνω and καθύπερθε as deictic from Achilles' point of view, and then ἄνω as well as καθύπερθε can be taken with the noun where it stands: *Lesbos up here . . . Phrygia over there*.—ἀπείρων: Cf. πλατὺν Ἑλλάσποντον, xvii. 432. It includes not only the straits but the adjacent sea.—546. *All these* (the inhabitants or the princes of all these lands) *they say that you surpassed in riches and also in sons*.

547. πῆμα τόδε, *this calamity*, sc. the war of the Greeks.—548. Some editors exclude this verse as a later addition, and Paley suggests the reading αἰεὶ τε (instead of τοι), by either of which emendations 549 becomes the conclusion to 547.—550. πρήξεις: Cf. πρήξις, 524.—ἀκαχήμενος, *by mourning*.—551. *You will not bring him back to life again before you suffer still other evil*, i. e. you will die yourself first. The Commentators generally take this as a gentle threat (more fully brought out at 569; cf. also 584–586) that unless Priam restrains his weeping Achilles may himself be provoked to *put* him to death. But that is not the necessary nor the most natural explanation of the language.

554. ἀκηδής, *uncared-for, unburied*.—556–558. These lines are wanting in many ancient copies, and 558 is bracketed in nearly all the modern editions.—556. ἀπόναίω, *may you enjoy them*. This prayer is at once tame and wanting in Homeric simplicity.—

557. *ἕασας*: If 558 is omitted and 556, 557 retained, *ἕασας* must be taken absolutely = *let go*, or leave unharmed, as at 569.

560. *καὶ αὐτός*, sc. irrespective of Priam's entreaties.—561. *δέ* = *for*.—563. *σέ* (and *σύ* implied in *λήθεις*) belongs logically in the following clause, where it is repeated = *and I know and it does not escape me that you*, etc.—565. *οὐδὲ μάλ' ἥβων*, *not even if he were ever so young and vigorous* = Od. xxiii. 187.—566. *φυλάκους*: Cf. 444.—*ὀχῆα* = *ἐπιβλήs*, 453, and note there.—567. *ῥεία μετοχλίσσειε*, another snatch found also in Od. xxiii. 188. The verb strictly means to remove with levers. Cf. *ὀχλίσσειαν*, xii. 448.—568. *Now, therefore, do not any more stir up my spirit* (to anger) *in my sorrows*.—569. *ἔάσω*: See note at 557.

571 = i. 33.—572. *οἴκοιο*: See note at 452. The haste with which Achilles rushes away expresses at once the excitement of his feelings and his fear that he might be provoked, in spite of himself, to lay hands on Priam, cf. 584 seq.—573 = iii. 143 *mutatis mutandis*.—574. Cf. 474 and note there.—575. Cf. Od. xxiv. 79, where the same distinction is asserted in nearly the same language for Antilochus.—577. *καλήτορα, ἅπαξ εἰρ.*, like *κήρυκα*, means *crier*.—578. *ἐπὶ δίφρου*: Cf. note at 522.—579. *Ἐκτορέης κεφαλῆs*: Cf. note 276.—583. The only way for a passionate man to be sure of controlling his anger is to avoid the occasions which provoke it. Thus Achilles here shows a self-knowledge and prudence as remarkable as his bravery and courtesy. See Plut. De Audiendis Poetis.—584. *ἐρύσαιτο*, in the unusual sense of *restrain*. Priam could no more restrain his grief than Achilles his anger if the occasion should present itself.—589. *αὐτός*, *with his own hands*, and with the help of his attendants, 590.—591 = x. 522, xxiii. 178.

592. *σκυδμαινέμεν, ἅπαξ εἰρ.* But we have *ἀποσκύδμαινε* at 65 and *σκύζεσθαι* at 113. Achilles had promised Patroclus that he would give the body of Hector to the dogs (xxiii. 19, 183), and now he fears that his friend will be offended at the non-fulfilment of the promise. The reality of a conscious existence in Hades to the mind of the ancient Greeks is seen in a strong light in such passages as these.—594. Achilles hopes to reconcile the spirit of Patroclus by two considerations, the ample satisfaction which has been made to him in gifts and the promise of a suitable share of these to his friend. Critics have puzzled themselves greatly with the question how this promise could be fulfilled, but it was doubtless in honors paid at his tomb, possibly

also in other funeral ceremonies and festivals on the return of the Greeks to their own country.

Vv. 596-676. Achilles Orders Supper and Lodgings to be Prepared for Priam, Grants him a Cessation of Hostilities of Twelve Days for the Mourning and Burial of Hector, and Sends him, Soothed and Comforted, to Rest for the Night.

596. κλισίην, called οἶκος, 471, 572, but κλισίην, 448, where also it is described as built of fir-trees and having an αὐλήν (452) like a palace. So the seat in which Achilles sat is called a θρόνος, 515, but a κλισμὸς πολυδαίδαλος, 597. See illustrations in Autenrieth's Lex. — 598. τοίχου τοῦ ἑτέρου, *the other wall*, i. e. on the opposite side of the tent from Priam. So he seats himself over against Odysseus when he entertains the ambassadors, ix. 219.

601. ἄγων, *when you bear him away*. — 603. The later form of the myth ascribed to her fourteen children, seven sons and seven daughters. — 604 = Od. x. 6, where twelve children, six sons and six daughters, are ascribed also to Aeolus. — 605 seq. Sudden deaths of men in sound health were ascribed to Apollo, of women to Artemis. Cf. i. 43 seqq., vi. 205, 428, Od. xi. 172. — 608 explains 607, stating the manner in which Niobe made herself equal to Leto, and hence it has no connective. γείνατο instead of γείνασθαι depending on φῆ, probably for convenience of the metre, though in prose the direct quotation often mingles with the indirect. — 609. καὶ δοιὼ περ ἐόντ' is in emphatic and sarcastic contrast to πάντας and to the boastful claims of Niobe. — 610. ἐν φόνῳ, *in their blood*. Cf. xvi. 162: φόνον αἵματος. — 611. λαούς, sc. the *people* or subjects of Niobe, who, when they would have buried her and her children, shared their fate.

613. ἄρα is resumptive of 602: *she, I say, remembered food* (ate again). — 614-617. These beautiful lines were rejected by some ancient critics and are condemned by some moderns because they interrupt the close connection between 613 and 618, and even conflict with the very point to be illustrated, since, forsooth, Niobe could not take food after she had been turned into stone! But the poet only says that she is *now* (νῦν δέ) turned to stone, and as regards the connection this is only one of those parenthetical episodes which are so frequent in Homer. — 614. The three-fold repetition of the prep. ἐν was one of the objections urged by ancient critics against the genuineness of this passage, but it is paralleled in xxii. 503, 504. Sipylus was a spur of Mt. Tmolus,

back of Smyrna, where a colossal bust, hewn out of the face of the mountain, is still to be seen, which local tradition has always called "Niobe in her Tears." See a full and sympathetic description of the statue, with the couches of the goddess, nymphs, and other surroundings, in Dr. Van Lennep's *Travels in Asia Minor*, vol. ii. chap. xxvii., where the author suggests that "this most ancient statue is not an image sculptured to represent the story of Niobe, but it is itself the very original from which the story sprung. Carved in the most remote antiquity to represent, it may be, Cybele, the deity of a race that preceded the Greek immigration, the circumstances that gathered round it gave rise, in the imaginative minds of the Greeks, to the whole beautiful legend of Niobe, all stone and all tears, as we see her at this moment; and we here look upon a monument which was even to Homer an object of venerable and unknown antiquity, a monument antecedent not only to history, but in some sense to mythology itself." The most recent archæologists, while they acknowledge the remote antiquity of the sculpture, now look upon it as a monument of the ancient Hittites.

615. *εὐνάς*, *couches* = haunts. — 616. *Ἀχελώϊον* must here, of course, be the name of a stream flowing past Mt. Sipylus. Like Xanthus, it may be a sort of general name for *river* in different countries. — *ἔρρῳσαντο*, *danced*. — 617. *Where, though now she is turned to stone, she broods upon the sorrows inflicted by the gods.* Compare Ovid, *Met.* ii. 310: "there, fastened to the cliff of the mount, she weeps, and the marble sheds tears yet even now;" cf. also Soph. *Antig.* 823-833. Ever since the time of Homer, in sculpture and in poetry, Niobe has been the image of inconsolable and perpetual grief. — 618. What a contrast to Achilles when the Grecian heroes besought *him* to eat and he persisted in his refusal, xix. 305 seqq. — 620. *πολυδάκρυτος*, *much lamented*, and by implication much to *be* lamented, i. e. *worthy* of many tears, in saying which Achilles is represented as a wise comforter.

621. So ix. 209 Achilles serves in person the ambassadors, and Gen. xviii. 7 Abraham ministers to his guests. The slaughter of the sheep with his own hand is one step further in primitive simplicity, and is perhaps intended to represent the characteristic intensity of Achilles. — 623, 624 = i. 465, 466, vii. 317, 318. — 625, 626 = ix. 216, 217. — 627 = ix. 91. — 628 = i. 469 et passim. These same loci communes of a feast are repeated with slight changes throughout the *Iliad* and *Odyssey*. — 630. *ὅσος . . . οἶός*

τε: Cf. καλός τε μέγας τε, εἶδος τε μέγεθός τε, μέγεθός τε καὶ κάλλος, etc. One word in each of these pairs denotes stature and the other form (comeliness): *how tall he was and how comely*.

635. Λέξον = κοίμισον, Schol. It has a causative meaning.—*κεν*, al. *καί*, sc. by sleep *also* as well as food.—*ἤδη*, *at length*.—636. ὕπο with dat. of means = *by*, as ὑπὸ χερσίν, 638.—639. κήδεα . . . πέσσω: Cf. 617.—640. αὐλῆς ἐν χόρτοις, *in the enclosure of the court*. χόρτος, Lat. hortus.—κυλινδόμενος κατὰ κόπρον, xxii. 414, where also it is said of Priam.—641. νῦν δὴ = νῦν ἤδη: *now at length*. Cf. ἤδη, 635.—642. λαυκανίης καθήκα, *swallowed*, lit. sent down my throat.

643–647. Cf. Od. iv. 296–300, vii. 335–340 et al., where these commonplaces of the bed are repeated. See also Il. ix. 658–661.—644. δέμνια was the *bedstead* or *mattress*, and ῥήγεα (rugs), τάπητας (carpets), χλαίνας (shawls or blankets) were the spreads or coverlets that were successively placed upon it.—ὑπ' αἰθούσῃ, *under the corridor*, usually of the αὐλή, but here of the πρόδομος. Cf. 650: ἐκτός, 673: ἐν προδόμῳ. See also Od. iii. 399 and the Lexx., especially Autenrieth.—646. καθύπερθεν ἔσασθαι, *over and above to cover himself with*.—647. μεγάροιο, *the hall* (large room); in plur. the whole palace.—This whole description seems to many an example of unskilful borrowing from the Odyssey, well suited to the palaces of Nestor and Alcinous, but not to the hut of Achilles. But the idea runs through the book: the headquarters of Achilles is half tent and half palace, and, in fact, it may well have become so, after all his capture and sacking of the cities of the Troad, ix. 328.—648. δοίω, for Priam and the herald.—ἐγκονέουσai, Schol. *πονοῦσαι*, *σπεύδουσαι* (cf. διακονέω).

649. ἐπικερτομένων: Authorities agree and consistency (cf. γέρον φίλε, 650) requires that this word be taken in a mild sense = *laughingly* (L. and S.). It occurs only here and xvi. 744, where it introduces a *jest*.—650. Ἐκτός: Cf. ὑπ' αἰθούσῃ, 644, and ἐν προδόμῳ, 673.—652. βουλὰς βουλεύουσι, ix. 75.—ἡ θέμις ἐστίν, ix. 33. Is there here something of the impatience of control characteristic of Achilles? It is the language of hyperbole, if not of sarcasm.—653 = 366.—655. καὶ . . . γένηται, *and so there would result*. The subj. following the opt. denotes a necessary consequence, as in ἀλίπηται, 586.—656 = 380 et al.—657. κτερεῖζέμεν, *to be performing the funeral rites*.—658. μένω, *remain inactive*.—660. τελέσαι, *if you wish me to perform fully*, etc.—662. ὥς . . . ἐέλμεθα, *how we are cooped up*. Cf. xviii. 287 et al.—τηλόθι, on

Mt. Ida. Cf. xxiii. 117, and the graphic description there of bringing the wood for the funeral pyre of Patroclus.—665. δαινῦτό τε λαός, *and the people would partake of the funeral banquet* (cf. xxiii. 29). δαινῦτο is opt., being a part of the conclusion to the condition contained in ὧδέ κέ μοι ῥέζων, 661.—669. καὶ ταῦτα, *these things also*, sc. as well as the burial of the body of your son.—670. σχήσω . . . πόλεμον = λαὸν ἐρύκω, 658.—τόσσον is separated from χρόνον for emphasis. Some copies read πόλεμον τόσσον χρόνον.

671. ἐπὶ καρπῷ denotes a *strong* and encouraging *grasp*.—672. ἔλλαβε δεξιτερήν, a token of friendship and affection. So Odysseus in parting with Penelope, when he went to Troy, Od. xviii. 257.—673. ἐν προδόμῳ: Cf. 644, 650, and see illustration in Autenrieth's Lex. This sleeping-place was favorable for the departure of Priam by night, which follows.—αὐτόθι, *on the spot*, right there, sc. ἐν προδόμῳ, and near where they had been conversing, as opposed to the μυχῷ, where Achilles slept. This whole description—the arrangements for sleeping, the preparation of the bed, etc.—is borrowed from Od. iv. 296 seqq., or that from this, line after line, or, as some would rather say, such descriptions belong in common to the bards and rhapsodists of the heroic age.—674 repeated from 282.—675 = ix. 663, where also, as here, the next line names the γυνή who slept by his side.

Vv. 677–694. Hermes Awakes Priam in the Night and Conducts him Safely Back to the City.

677, 678 = ii. 1, 2.—679. ἔμαρπτεν, of sleep, xxiii. 62: of a pursuer *overtaking* the pursued, xxii. 201.—681. ἱερούς, perhaps *strong*, perhaps *sacred* with reference to the trust reposed in sentinels, gatekeepers, and the like. See L. and S.'s Lex.—682 = ii. 59.

683. *So, then, you have no thought at all of evil that you are still sleeping so soundly.*—οἶον = ὅτι τοῖον.—684. εἶασεν: Cf. 557.—686. σείο ζωῷ, for you alive = *for your life*; gen. of price after ἀποινα.—687. *Those sons of yours left behind* (who survive you). Cf. xxii. 334.—688. γνῶή σε, *recognize thee*; subj.

689. ἀνίστη, *made him get up*.—692, 693 = xiv. 433, 434. 693 is here omitted in the oldest and best MSS.—694 = Od. x. 307 (cf. 468). The presence and departure again of Hermes after his departure (468) troubles the small critics.

Vv. 695-776. Cassandra is the First to See her Father Coming. At her Call all go forth to Meet him. Lament of Andromache, Hecuba, and Helen over the Body of Hector.

695 = viii. 1.—696. ἔλων = ἔλαινον, an imperf. form found only here and Od. iv. 2. — 697. οὐδέ τις ἄλλος . . . ἀλλά, κ. τ. λ. So also xviii. 403-405.—698. πρόσθ', before Cassandra, as explained and emphasized in the next line. Cassandra occurs only here and xiii. 366 in Iliad and xi. 421 in Odyssey, and in neither of these passages does she appear in the rôle of a prophetess, as in the later Greek poets. In xiii. 365 she is called the most beautiful of the daughters of Priam, as here she is likened to golden Aphrodite. — 701. ἀστυβοώτην, Anglice *town-crier*. Cf. 577: κήρυκα καλήτορα. — 702. τόν, ΗΙΜ, sc. Hector. There is genuine pathos in the omission of the name.—ἐφ' ἡμιόνων, on the mule-wagon, as ἐφ' ἵππων on the war-chariot passim.—703. κώκυσεν: Cf. xxii. 407.

704. ὄψεσθε . . . ἰόντες, come and see, or come and you will see. ὄψεσθε can be either fut. ind. or aor. imper. epic form, like ἄξετε, οἴσετε, iii. 103, 104.—706. χαίρετ' imperf. = ἐχαίρετε, and followed by obj. dat.: rejoiced in his return.—πόλει . . . παντί τε δήμῳ, to the town and all the country. So iii. 50.

709. And they met him (Priam) near the gate bringing the body. — 710 is asyndetic because explanatory of 709.—τόνγ': Cf. 702. — 711. τιλλέσθην, in the secondary and pregnant sense, bewailed, hence followed by acc. τόνγ'. So τύπτεσθαί τινα, κόπτεσθαί τινα, Lat. plangere aliquem, etc.—713 = i. 601 et al.—715. ἐκ δίφροιο, from his place in the chariot.

716. Make way for me to pass through with the mules.—717. ἀγάγωμι, sc. the body, the object being omitted as in 719.

720. τρητοῖς ἐν λεχέεσσι, a more elaborate and costly bier than that on which the body was brought to the city, 702; hence the epithet τρητοῖς. Cf. iii. 391.—παρά, κ. τ. λ.: and near by they seated the singers, leaders of the dirge, and while they, on the one hand, thus (ἄρ') wailed the mournful song, the women, on the other, mourned in unison, following their lead. As thus rendered οὔτε (l. 721) is repeated and emphasized by οἱ μὲν ἄρ', and ἀοιδήν is obj. of ἐθρήνεον. Others supply ἐξήρχον (from ἐξάρχους) with ἀοιδήν, after which they place a pause. Not a few cut the knot and pronounce the passage spurious. With ἐξάρχους compare ἐξήρχε, xxii. 430. ἐπὶ . . . στενάχοντο is used in the same way, xxii. 515.—723. Cf.

xviii. 316, xxii. 430.—724. So Achilles *held the head* (κάρη ἔχε) of Patroclus as he mourned over him, xxiii. 136.

725. αἰῶνος: See note at xvi. 453: *thou hast lost thy life young*.—726, 727=xxii. 484, 485, with slight changes.—728. κατ' ἄκρης: Cf. xxii. 411.—730. ῥύσκειν: Cf. 499, xxii. 507.—ἔχες, *didst protect*: hence his name Ἐκτωρ = Protector of Troy, with its women and children. Cf. v. 473.—731. ὀχλήσονται, *will be carried away* as captive slaves. Cf. xvi. 831.—733. Compare the forebodings of Hector himself for his wife, vi. 456 seqq.—735. λυγρὸν ὄλεθρον in apposition with the clause which precedes.—736. φῖ, dat. for gen. = *whose brother, perchance*, etc.—738. ὁδὰξ . . . οὐδας: Cf. xix. 61.—739. *For your father was not gentle in the fatal strife*.—741=xvii. 37.—743–745. The touching and graceful lament of Tacitus for Agricola (cap. xlv.) is only an expansion of this.

746=xix. 301, xxii. 515.—747=xxii. 430 mutatis mutandis.—749 is correlative and preliminary to 750: *verily thou wast dear to the gods, I am sure, when thou wast alive, and so they cared for thee also in thine allotment in death*. περ emphasizes the correlation: *verily*, in very truth. μοι is ethical dative, and may be expressed by *I am sure*. δ' ἄρα (l. 750) = *and so*.—752. πέρνησας: Compare the tender appeal of Priam, xxii. 45, the boast of Achilles, xxi. 102, and the story of Lycaon, xxi. 40 seqq. πέρνησας, having the same root as πέρην, in itself properly denotes transporting and selling beyond the sea, and is only emphasized by πέρην ἁλός and further explained by the specification in the next line of the islands to which they were carried.—753. ἀμιχθαλόεσσαν, *smoky*. Lemnos was a volcanic island and hence sacred to Hephaestus. This epithet occurs only here and in the Hymn to Apollo, 36, where also it is applied to Lemnos.—755. ῥυστάζεσκειν, a frequentative form of ῥύω, ἐρύω found only here in Iliad. Cf. 15: ἔλκεσθαι and 16: ἐρύσας.—756. ἀνέστησεν: Cf. 551.—757. ἐρσήεις: Cf. 419.—πρόσφατος, *fresh*, lit. recently slain. Schol.: νεωστὶ πεφονευμένος.—759 often repeated in Od. e. g. iii. 280, v. 124 et al. Ad rem, see note at 605. The lament of the mother and also that of the wife here are less disconsolate than those which immediately followed the death of Hector, xxii. 431, 477.

762=748 mutatis mutandis: *dearest of all my sons*, says the mother; *dearest of all my brothers-in-law*, responds the brother's wife.—763. μέν implies a suppressed contrast, viz. yet it was to thee I always looked for kindness. Helen's speech is all disjointed with passionate anguish. Pratt and Leaf.—764. ὥς . . .

ὀλέσθαι: Helen expresses the same wish iii. 173 and vi. 345. Her self-condemnation, her reproof of her paramour, and her deep mourning for Hector here correspond well with the representation in the Third and Sixth Books, and present her in an attractive light.—765. *ἑικοστόν*: This implies that ten years intervened between the rape of Helen and the commencement of the war. Another ten years intervened between the close of the war (twenty between its commencement) and the return of Odysseus at the close of the Odyssey (Od. xvii. 327).—767. *ἀσύφηλον*, only here and ix. 647. Here = disparaging, insulting.—770. *ἐκυρός*, Lat. *socer*: *for my father-in-law was always kind as a father*. Cf. iii. 172.—771. *τόνγ'*, sc. *τις ἄλλος*: *him whoever he might be*. — *παραιφάμενος*, *having appeased him*, lit. talked him over. So *παραμυθησάμενος*, ix. 417; *παρειπών*, xi. 793, followed by *παραίφασις* as its epexegetis in the same line.—772. Rejected in many editions. The repetition of *ἐπέεσσιν* is hardly a sufficient reason for rejection.—775. *πεφρίκασιν*, *abhor me*, sc. as the cause of the war. So of Paris, xi. 383.

Vν. 776-804. Burning of the Body of Hector and Rearing of a Mound over his Ashes.

776. *ἐπὶ . . . ἀπείρων*, *and with her mourned aloud the common people without number*.—*δῆμος*, more frequently local = the country (and its inhabitants) in distinction from the city, as in 706, is here manifestly the common people, the *λαοῖσιν* of the next line, whom Priam sends to bring wood. *ἀπείρων* usually immeasurable, as of the sea (cf. 545), is here innumerable.—780. *In sending me away from the black ships thus gave orders*, sc. *not to harm us*.—781. *δωδεκάτη*: Cf. 667 seqq.

782. *βόας ἡμιόνους τε*: Mules only are mentioned as bringing the wood for Hector's funeral pyre, xxiii. 111; but *oxen and mules* bring in the dead for burial, vii. 332.—784. *ἐννῆμαρ*, κ. τ. λ., cf. 664 seqq.—*ἀγίνεον*, found in the Odyssey, but only here in the Iliad.—785 = vi. 175, with the substitution of *φαεσίμβροτος* for *ρόδοδάκτυλος*.—787, first clause = xxiii. 165.

788 = i. 477. — 789 = vii. 434 *mutatis mutandis*.—790 = i. 57, wanting in the Ven. MS. and bracketed in modern editions.—791, 792 = xxiii. 237, 238.—795. The bones of Patroclus were put in a golden urn in double layers of fat.—796. *καλύψαντες*, *after having wrapped them*, etc. Cf. xxiii. 254, where fine linen is spread over (*κάλυψαν*) the urn after it was deposited in the

tent.—797. *κάπετον*, in xviii. 564, an agricultural ditch: here a grave.—798. *Then covered it over with great stones closely laid together* (cf. xxiii. 255 seqq.). With a general resemblance the details of the burial of Hector are quite different from those in the burial of Patroclus.

799. *σκοποί*, pickets or *scouts* to guard against a surprise and *sudden attack* by the Greeks.—801 = xxiii. 257, except the last word.—802. The burial of Hector is followed by the funeral banquet, as that of Patroclus is followed by the games xxiii. 258.—804. *Thus they looked after the burial of horse-taming Hector*. And thus ends the *ἀοιδὴ κυδιάνειρα*, with the burial of the bosom friend and the chief antagonist of the hero of the poem. It is a simple and, as some think, abrupt, but certainly a fitting close, sublime in its simplicity, suitable to the religious feelings of the old Greeks, who could not rest so long as there remained a doubt touching the due performance of these sacred rites, and satisfactory also to the humane sentiments of a later and better age. “We have before observed that the premature and preadvanced mind of the poet seems to have delighted in relieving the savage conflict with traits of milder manners; and the generous conduct of Achilles and his touching respect for the aged Priam might almost seem as a prophetic apology to a gentler age for the barbarity with which the poet might deem it necessary to satisfy the implacable spirit of vengeance which prevailed among his own warlike compeers. Hector dragged at the car of his insulting conqueror was for the fierce and martial vulgar—for the carousing chieftain scarcely less savage than the Northman delighted only with his dark sagas; Hector’s body preserved by the care of the gods, restored with honor to Priam, lamented by the desolate women, was for the heart of the poet himself and for the few congenial spirits that could enter into his own more chastened tone of feeling.” See *Quarterly Review*, No. 89, and Introduction to Notes on Book xxiii.

THE END.

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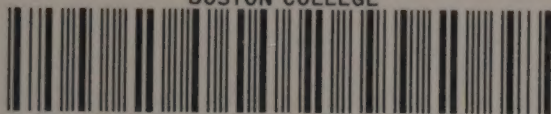
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